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PRAXIS GRÆCA.

A SERIES

OF

ELEMENTARY, PROGRESSIVE, AND MISCELLANEOUS

QUESTIONS AND EXERCISES

ON

GREEK GRAMMAR.

~~~~~  
**PART II. SYNTAX.**  
~~~~~

BY

THE REV. JOHN DAY COLLIS, M.A.

LATE FELLOW OF WORCESTER COLLEGE, OXFORD;

HONORARY CANON OF WORCESTER;

**HEAD MASTER OF THE GRAMMAR SCHOOL OF KING EDWARD THE
SIXTH, BROMSGROVE.**

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P R E F A C E.

THE first portion of this book consists of questions on the Syntax in Wordsworth's Greek Grammar, with a translation of all the examples into English, for *vivâ voce* retranslation into Greek.

When this part has been thoroughly learned, the pupil may go on to the next Division, which consists of short and easy sentences illustrative of the various moods and tenses of the Greek verb. The exercises in this and in the subsequent Divisions are intended to be written out, *with the accents*; though, of course, they may also be used as *vivâ voce* exercises.

In the next Division, I have selected some of the *commonest* Rules of Syntax for illustration. I have not given exercises upon *all* the rules, in order to prevent learners from being bewildered by too many details and by constant references backwards and forwards, which, together with the shortness and unconnected nature of the examples, are great practical defects in Arnold's "Introduction to Greek Prose Composition."

In the later exercises of this book the sentences are longer and more complicated, and the assistance of references is gradually withdrawn. It is hoped that anyone, who has mastered the earlier Divisions, will be able, with the occasional explanation of a tutor, to

even by his own unassisted efforts, to write the last ten exercises, where the Greek is not given, with tolerable accuracy, and that the transition from grammar to the translation of English authors into Greek prose will be materially facilitated by the use of this book. The pupil should be constantly examined in the rules and notes of previous exercises.

In the earlier exercises, references are given for the accentuation of *all* the Greek words; in the later ones, only to the more difficult rules.

As the object of this book is to teach Greek Prose Composition, and not History, the proper names have, in many cases, been altered, in order to prevent the tracing of the passages to the originals,—Thucydides, Xenophon, Plato, and Demosthenes, from which sources, exclusively, all the sentences and passages for retranslation are derived.

The list of irregular Greek verbs, tabularly arranged, promised in Part I. as an Appendix to Part II., has been printed on a card separately, as more convenient for reference.

A “*Praxis Latina*,” on the same plan, adapted to Dr. Kennedy’s and the Eton Grammars is in the press.

J. D. COLLIS.

Grammar School of King Edward the Sixth,
Bromsgrove, July 1. 1856.

P.S. I have occasionally, for convenience, adopted Dr. Routledge’s English Version of “*Wordsworth’s Syntax* ;” it is not, however, in all places sufficiently close for the purpose of retranslation—and it constantly uses the plural *you and yours*, as the English of the singular *σὺ* and its paronyms, which is objectionable in serious poetry.

J. D. C.

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For an explanation of the references to the Rules of Accentuation, and to the Rules of Syntax in Wordsworth's Greek Grammar, see notes on pages 63, 64, 144, and 145.

The Tenses are referred to as follows :—

Active Voice.

1. Present.
2. Imperfect.
3. Future.
4. First Aorist.
5. Perfect.
6. Pluperfect.
7. Second Aorist.

Middle Voice.

8. Present.
9. Imperfect.
10. Future.
11. First Aorist.
12. Perfect.
13. Pluperfect.
14. Second Aorist.

Passive Voice.

- | | | |
|----------------|------------------------|--------------------|
| 15. Present. | 18. Pluperfect. | 21. First Future. |
| 16. Imperfect. | 19. Paulo-post Future. | 22. Second Aorist. |
| 17. Perfect. | 20. First Aorist. | 23. Second Future. |

The Moods are referred to as follows :—

- | | | |
|----------------|-----------------|----------------|
| α. Indicative. | γ. Subjunctive. | ε. Infinitive. |
| β. Imperative. | δ. Optative. | π. Participle. |

The Numbers, Cases, and Genders by their initial letter.

ERRATA.

Page 205. Note. *Read ἄνω δι τούτου.*

Page 209. Last line of Note, only in *negative* sentences.

Page 213. Add τῶν ταχίστων = *near the ταχίστων ἰδίῳ.*

PRAXIS GRÆCA.

PART II. SYNTAX.

DIVISION I.

QUESTIONS ON WORDSWORTH'S SYNTAX.

* * *The examples are to be retranslated, vivâ voce, into Greek.*

EXERCISE, I.

THE ARTICLE. §§ 115. to 119.

1. What are the chief uses of the article?
 1. *The man.*
 2. *Mankind.*
 3. *The chief good.*
 4. *Most men.*
 5. *Who died for thee, excellent youth that thou art, forsooth.*
2. Why is the article inserted in the following?—
 1. *Socrates, Athens, gold, virtue, friendship :*
And omitted with the proper name in—

2. *Socrates the Philosopher.*

How is the latter expressed in Latin?

3. What is the force of the article in —

1. *It is unjust to grieve one's friends wilfully.*
2. *Cyrus promises to give all half as much pay again as they received before ; instead of a daric, three half darics to each soldier per month.*

Translate this example into Latin.

4. How does the article distinguish subject and prædicate? Is this always so?

1. *Day became night.*
2. *Temperance then will not be a matter of shame.*

5. When the article is placed before the substantive, but not before the adjective, which is the prædicate?

For this art which I exercise is not an ignoble one.

6.
 1. *The word ἄνθρωπος.*
 2. *They sought how they might put him to death.*

7. When is the article used as a pronoun? What is its use in the Greek of Homer? After what particles has it a *demonstrative* use? Where is it used as a *relative*?

1. *The one indeed a sailor in thy ship, but the other a stranger.*

2. *Man and woman, and whatever is between them.*
 3. *What Otanes has said, suppose this to have been said by me also.*
 4. *A trick, by which I think I shall presently catch him.*
8. When does the article take a genitive?
1. *If Zeus is still Zeus, and Apollo, son of Zeus, be true.*
 2. *Plundering my (possessions) and those of the Gods.*
9. How is the article used for circumlocution, amplification, and conciseness?
1. *I will say, if these (women) are kindly disposed.*
 2. *Come now, my son, and learn the (nature) of this island.*
 3. *If it be right for thee to speak of what concerns thy father and thy mother.*

EXERCISE II.

CONCORD OF NOUNS. §§ 120. to 126.

1. What varieties of agreement take place between the dual and plural?
1. *Having thrown their dear arms around.*
 2. *Kings both wise.*

2. When are nouns occasionally used as adjectives?

1. *His mother taught him the Greek language.*
2. *By whom will he be robbed of the royal sceptre?*

3. Give instances of the *inverse attraction* of the antecedent to the relative.

1. *This is Helen, whom thou didst fail in slaying, though thou wishedst it.*
2. *And among them shall be the daughter of Brises, whom I then took away.*

4. Explain the *constructio ad sensum* (κατὰ σύνεσιν, or σχῆμα πρὸς τὸ σημαϊνόμενον) in the concord of adjectives with nouns.

1. *O dearest, O much honoured son!*
2. *When the Argive fleet had at length taken Troy.*

5. Under what circumstances do neuter adjectives and pronouns stand for substantives?

1. *This principle of honour is assuredly a slippery thing, and ambition is sweet indeed; but when it is present, it disquiets.*
2. *Nor have I yielded to his will.*

6. How does the adverbial use of Greek adjectives resemble the Latin?

1. *But cry out aloud.*
2. *And many a time, on the point of coming out, she returned to her chamber.*

3. *And Apollo was equally the cause of these things.*
What is here understood?
4. *For this does not usually turn out thus.*
What is here understood?
7. What is the peculiarity of construction with *δῆλος*, *φανερὸς*, *δίκαιος*, and the like?
 1. *It is plain you are aiming at an aristocracy.*
 2. *It is right that I should be released from these evils.*

EXERCISE III.

SYNTAX OF THE NOMINATIVE AND GENITIVE.

§§ 127. to 131.

1. For what other case is the nominative sometimes put?
 1. *O unhappy Ajax!*
 2. *O about to perish most miserably!*
2. How does the following agree with the English idiom, and differ from the Latin and usual Greek construction?
But bitter words were shouted from one to the other, guard blaming guard.
3. What is the construction of verbs substantive?
No mortal is by nature happy.

4. Explain the term *subjective genitive*.

1. *The poems of Homer.*
2. *But he is in the power of any one who speaks, if only he reports alarms.*
3. *It is a proof of great folly even to hunt after fruitless things.*
4. *We will not report bad news, since it is the duty of a good general to report success, and not defeat.*

5. What is the difference of usage with *γενεσθαι*, *φύναι*, and *εἶναι*, in poets and in prose writers?

1. *But from him I am born.*
2. *Cyrus is said to have been the son of a father named Cambyses.*

6. Explain the term *objective genitive*.

1. *Offerings to those below.*
2. *Uttering prayers to the goddess Pallas.*
3. *The expedition against the Plateans.*
4. *A defence against deaths, i. e., various forms of death.*

7. What is the difference between the Latin and Greek idioms in the following? —

1. *By night and day.*
2. *Both in summer and winter.*
3. *On that day.*
4. *But on the left hand dwell the Chalybes.*

5. *Such a woman as there is now none throughout the Achæan land, either at sacred Pylos, or at Argos or Mycenæ.*
-

EXERCISE IV.

GENITIVE. — *Continued.* §§ 131, 132. *a. d.*

- . Genitive of price, punishment, material, cause, place.
1. *They purchase their wives from their parents for a large sum.*
 2. *Xanthippus brought up and impeached Miltiades on a capital charge before the people.*
 3. *I will impeach you for cowardice.*
 4. *If any one shall have been convicted of peculation, and yet not have been condemned to death, &c.*
 5. *The soundest plough-trees are of laurel or of elm.*
 6. *O miserable, on account of thy mind and thy misfortune alike.*
 7. *Whether he finds fault (with us) for some vow (not performed), or for a hecatomb (not offered).*
- . Genitive of exclamation : —
1. *Alas for my wife and children, and alas for myself!*

4. Explain the term *subjective genitive*.

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 6. *O miserable, on account of thy mind and thy misfortune alike.*
 7. *Whether he finds fault (with us) for some vow (not performed), or for a hecatomb (not offered).*
2. Genitive of exclamation : —
 1. *Alas for my wife and children, and alas for myself!*

2. *What folly !*
3. *O Apollo, the averter of harm, what a yawn !*
4. *O excellent and merciful man !*
5. *But to think that thou didst not speak !*
3. How does this last example differ from the others ?
Put into Greek : —
 1. *Huncce solem tam nigrum surrexe mihi !*
HOR.
 2. *Mene incepto desistere victam !* — VIRG.
 3. *Straight for Pellene.*
4. Genitive of distribution, comparison, eminence, and dignity.
 1. *Every one of living creatures.*
 2. *He will go to the good amongst men.*
 3. *But I myself also am a partaker of this fortune.*
 4. *But many things contribute to this fear.*
 5. *They ravaged part of the land.*
 6. *Having fed upon flesh and blood.*
 7. *Nothing is more idle than curiosity.*
 8. *He became twice as large as usual.*
 9. *The justest of men.*
 10. *He far surpassed the others in glory and in power.*
 11. *Deserving of power.*
 12. *They fought in a way deserving of mention.*
 13. *But Achilles is deserving of honour from us, O woman !*
 14. *He received the sceptre from him.*

What does the dative in the two last examples express?

5. Mention some adjectives of comparison which govern a genitive.
 6. What are the two constructions of *ἐναντίος*? Which is the more usual?
 7. Mention some verbs of excelling, governing, &c., which take a genitive. What is the Homeric construction of *ἀνάσσω*?
 1. *Rule over the myrmidons.*
 2. *But what will you gain by conquering your master?*
 8. What is the difference between *κρατέω* with a genitive and an accusative?
-

EXERCISE V.

GENITIVE.—*Continued.* §§ 132. *e.*, *f.*, *g.*, 133.

1. Genitive signifying pursuit, admiration, desire, and therefore trial or beginning.
 1. *Critias and Alcibiades, not because they desired the life* (i. e. desired to live after the manner) *of Socrates, sought his society; but, &c.*

2. *Making trial of the oracles.*
3. *(This) conversation is the beginning of evils.*

2. Perception, understanding, skill, memory.

1. *I both understand the dumb, and I hear the voice of him who speaks not.*
2. *Well skilled in the use of the bow.*
3. *For he remembered in his mind the excellent Ægisthus.*

3. Ability or competency, fruition or success.

1. *Skilful in supplying necessities to the soldiers.*
2. *But of children (I have) enough ; of them I pray the Gods may have the fruition, for of thee we have not had the fruition.*

4. Want, disappointment, separation.

1. *Full of groans, and not without tears.*
2. *Thou hast been deprived of an excellent wife.*

5. What is the construction with ὀζω, πνέω, and δεῖ ?

1. *They smell of pitch, and of the tackling of ships.*
2. *Thou mayest go back again, as having accomplished all that thou oughtest.*

6. Explain the use of the genitive in the following : —

1. *He broke his head.*
2. *But the Athenians, as quickly as they could, hastened to the defence of the city.*

3. *Thus, therefore, thou art akin to these, O Demophon !*

7. Mention some verbs which in the active govern the accusative, in the middle, the genitive.

8. Mention some poetical verbs which govern the genitive.

9. Is any other construction used with these ?

But thy father will care for these things amongst the dead.

10. What is the most usual construction of words of *seeing* and *hearing* ? Mention some verbs and adjectives expressing sensation which take the genitive ?

1. *He sees the light of the sun.*

2. *But they heard a harsh voice.*

3. *I will learn all the tale from the king himself.*

Account for the two cases in the last example.

11. What is the construction of adjectives ending in *κὸς*, or compounded with *a* privative, and of *μεστὸς*, *ἐνδεής*, *ἀμαρτάνω*, *σφάλλομαι*, &c. Give examples of each.

12. What poetic adjectives take a genitive ?

13. How does the Homeric construction of *χρῆ* differ from the Attic ?

14. What is the meaning of the genitive in the following example?

O that I had been with you, when you most excelled in these pursuits!

EXERCISE VI.

SYNTAX OF THE DATIVE. §§ 134 to 137.

1. Compare the Greek and Latin usage of the dative in the following:—

1. *O Antigone, child that bringest glory to thy father in his palace!*
2. *Menelaus, on whose account, indeed, we sailed on this voyage.*

2. Translate:—

1. *He spoke well for one who is cautious of falling.*
2. *But to tell the truth, the treasure is not the public property of the Corinthian state.*
3. *For thou hast performed too long a journey for an old man.*

What particle is inserted in the last example?

3. Verbs of giving, telling, assisting, and the like, or contrary.

1. *To him I will speak soothing words.*
2. *Since riches are of no service to the dead.*

4. Instrument, place, manner, agent, and sometimes cause.

1. *Fight with silver spears, and thou shalt conquer all things.*
2. *But Achilles slept in the recess of the well-framed tent.*
3. *The Trojans advanced both with noise and clamour, like birds.*
4. *For base things are taught by the base.*
5. *But if any were not present, these he thought were absent, either on account of some intemperance, or injustice, or negligence.*

5. Likeness and equality.

1. *In habits and mode of life very like wasps.*
2. *And they honour a friend as much as their father does.*

6. What is the construction of *ὁ αὐτὸς, ὁμοίως*, and *ἐναντίος*?

1. *You are hastening to the same point as we are.*
2. *But these things are also like Hephæstus.*
3. *Invitum qui servat, idem facit occidenti.*—HOR.

7. Association, consent, agreement, experience.

1. *Democedes was intimate with Polycrates.*
2. *I agree with you in this point also.*

3. *The Greeks fought with the Persians.*

4. *But I regret that they have experienced calamity.*

8. Obedience.

But the Arabians by no means submitted to the Persians, so as to be their slaves.

9. Explain the construction in the following:—

He flung the head to a distance, helmet and all.

10. Mention some words, besides those compounded with *σύν* and *όμοῦ*, which take a dative, and explain the constructions of *ἀπέσχω*.

EXERCISE VII.

SYNTAX OF THE ACCUSATIVE.

§§ 138 to 144.

1. Explain the expression *cognate accusative*.

I shall go upon a most miserable journey.

2. Explain the accusative in the following:—

But, perhaps, thou mayest rejoice at the word which I am about to say.

3. What verbs take two accusatives? Compare with this the Latin usage. What is often used instead of one of the accusatives?

1. *Whô of all the Greeks have done your family most harm.*
2. *And do not thou, brave though thou art, take away from him the maiden.*
3. *O man, do not ill-treat the dead.*
4. *Do you wish me first to give you unmixed wine to taste?*

4. What is the passive construction of verbs, which, in the active, take two accusatives?

1. *Deprived of their arms.*
2. *Those of the Athenians who were entrusted with the defence of the citadel.*
3. *Suspensi loculos tabulamque lacerto.*—HOR.

5. Space of time or of place.

1. *But Sybaris flourished most at this time.*
2. *Now Plataea is seventy stades distant from Thebes.*

6. Supposed omission of *κατά*.

1. *No man is of himself wise in every respect.*
2. *Struck on the head with an axe.*

7. Adverbial use of the accusative.

1. *At first.*
2. *Not at all* (only in negative sentences).
3. *At last.*
4. *For the sake of.*
5. *Like* (Homeric and Attic).

8. Explain the accusative in the following:—

Let us slay Helen, which will be a severe blow to Menelaus.

EXERCISE VIII.

SYNTAX OF PRONOUNS. §§ 145 to 149.

1. Explain what is meant by *objective possessive* pronouns, and compare with them the *objective genitive* of nouns.

Regret for thee.

2. With what does the genitive agree in the following?
Translate it into Latin.

The misfortunes of me unhappy.

3. What sort of pronoun occurs in the following? Is this its usual meaning?

They were enslaved, from not assisting one another.

4. Explain when the relative may be put for the demonstrative.

1. *But he said.*
2. *Utterly overthrowing some Grecian cities, restoring the exiles to others.*
3. *But the things which we carried off from the cities, these have been distributed.*

5. When does the relative not agree in gender and number with the antecedent? Compare the Latin usage.

1. *A Persian sword, which they call a scymitar.*
2. *The promontory, which is called the Keys of Cyprus.*

6. Explain the attraction of the relative.

I use the books which I have.

7. What is the force of ὅδε in the following?

But, behold! here comes one of the servants out of the palace.

EXERCISE IX.

SYNTAX OF THE VERBS.—MOODS.

§§ 150 to 154.

1. What is the construction of plural nouns of the neuter gender? Mention exceptions to this rule.
 1. *For the gifts of a bad man yield no advantage.*
 2. *So many nations were serving with the Athenians.*

2. Explain the term σχῆμα Βουλευτικὸν or Πινδαρικὸν, and the construction of ἔστιν οἱ, ἔστιν ὧν, &c.
 1. *Propitiously grant, in return for the strain, a pleasant life.*
 2. *Are there any men whom you are wont to admire on account of their wisdom?*

3. What other varieties of agreement as to number occur?
 1. *But they two quickly drew nigh, urging their swift horses.*
 2. *Thus said the multitude.*

4. What is the proper construction, when two nouns singular are connected or disjoined?

5. When does the copula agree with the predicate instead of the subject?

The length of the ditch is seven stades.

6. What is the construction in hypothetical sentences?

1. When the thing supposed had not happened in time past, and therefore cannot happen.

2. When the thing supposed, being in the present tense, would seem uncertain, but probable.

3. When the thing supposed, being in the present or future tense, would seem uncertain and improbable.

1. *If you had said this, you would have been wrong.*

2. *If you say this, you are wrong ; or,
you will be wrong.*

3. *If you were to say this, you would be wrong.*

7. Is the general rule, that “*εἰ* takes the indicative and optative, and *ἥν* the subjunctive,” always observed?

EXERCISE X.

THE MOODS.—*Continued.* §§ 155 to 159.

1. What is the usage of the subjunctive and optative

in sentences expressing a *purpose*, and *dependent* sentences after pronouns or pronominal particles?

1. *This I write, will write, or have written, that you may come.*
2. *This I was writing, had written, wrote, that you might come.*
3. *I have no place to turn to.*
4. *I had no place to turn to.*

Turn these four last examples into Latin.

2. Is this rule always observed by the best authors?
What is meant by the *historic present*?

1. *But my father sends out secretly much gold with me, that if ever the walls of Troy should fall, his surviving children should have no lack of substance.*
2. *But for the sake of my gold my father's friend slew me, wretch that I am, and after slaying threw me into the surging sea, that he himself may keep the gold in his house.*

3. What is the usual, what the occasional, construction in the *oratio obliqua*, after *ὅς*, *ὅτι*, and relative pronouns?

These reported that Cyrus is dead, and that Ariæus was at the halting-place, and said, &c.

4. When is the subjunctive, and when the optative, used in *frequentative* or *indefinite* sentences?

1. *He punishes any one he sees.*
2. *He punished any one he saw.*

5. What is the *subjunctivus dubitativus*? How is it usually accounted for?

Are we to speak, or to be silent, or what shall we do?

6. How is a softened imperative, or a future, sometimes expressed?

1. *Go in quickly.*
2. *I will not leave, neither will I let go.*

Compare the Latin usage of the pronoun in the last example.

EXERCISE XI.

THE MOODS.—*Continued.* §§ 160, 161, 162.

1. Explain the *elliptic* use of the infinitive.

1. *But do ye, one in one place and another in another, restrain them with words.*
2. *Always be the bravest, and surpass others.*

3. *O Gods that guard the city, let me not be reduced to slavery!*
2. Explain the infinitive *absolute*. What particle is sometimes added?
 1. *To speak briefly.*
 2. *But he would have suffered no harm, in my opinion.*
3. What supplies, in the Greek verb, the place of the Latin gerund?
 1. *To speak as one ought, we consider as the greatest sign of wisdom.*
 2. *Prudence came to them against their will.*
 3. *For any one to die for one's country is an honourable fate.*
 4. *Cyrus, from being fond of learning, used to ask many questions of those who were by.*
4. When does the infinitive take a nominative before it, when an accusative? Compare the Latin construction. Translate the examples into Latin.
 1. *Xerxes said, he would not be like the Lacedæmonians, for that they had violated the law of nations by putting heralds to death; but that he would not do so.*
 2. *He (Cleon) said that he (Cleon) was not the general, but the other (Nicias).*

5. When is the nominative of the pronoun expressed before the infinitive?

Alexander used to declare that he was the son of Zeus.

EXERCISE XII

SYNTAX OF THE PARTICIPLE AND OF VERBALS. §§ 163 to 166.

1. What case of the participle is commonly used absolutely? What class of verbs takes the accusative absolute? What particle is sometimes added with the accusative absolute?
 1. *While I was teaching.*
 2. *For this murder troubles the city.*
 3. *I die for thee, when it is in my power not to die.*
2. What class of verbs takes a participle in Greek, where the infinitive would have followed in Latin?
 1. *Let her know that she will assuredly die with glory.*
 2. *But how can any woman show more plainly that she values her husband than by being willing to die for him.*
 3. *Leave off speaking.*

3. What is the difference of meaning between ἐπίσταμαι ποιῶν and ἐπίσταμαι ποιεῖν? Translate them into Latin.

4. With what verbs is the participle used by way of periphrasis?
 1. *He has honoured the one, degraded the other.*
 2. *So much I know, and I happened to be present.*
 3. *Stand therefore¹ in silence, and remain where thou art.*

5. How are λανθάνω, φθάνω, τυγχάνω, and κυρῶ best translated, when in construction with a participle?
 1. *Cræsus was unconsciously fostering the murderer of his son.*
 2. *You cannot do this too quickly; or,
The quicker you do this the better; or,
Do this as quickly as possible.*

6. What is the difference of construction with verbals in τέος and τέον, when active and when passive? Compare the Latin participle in *dus*.
 1. *We must practice virtue.*
 2. *We must desire virtue.*
 3. *Virtue must be practised.*

7. How is the agent expressed after such verbals?

1. *Arms therefore must be brought forth by the city of the Cadmeans.*
2. *I therefore must sail to Salamis.*

8. What other case is sometimes substituted for the dative?

We must show a great change, by pouring in contributions, serving in campaigns, doing all things promptly.

EXERCISE XIII.

SYNTAX OF ADVERBS, ἄν, οὐ, μή. §§ 167, 168.

1. What are the epic forms of ἄν?
2. What force and signification does ἄν give to verbs and participles?
3. What tenses of the indicative seldom or never admit it?
4. To what signification of the optative is it never added?

1. *I will say no more.*

2. *If thou fearest this, be sure thou wilt fear everything.*
3. *But we should wish to enquire and hear from you.*

What is remarkable in this last example?

5. What is the force of $\pi\omega\varsigma \grave{\alpha}\nu$ with the optative? In what author is it frequently found?

Would that I might perish!

6. What is the force of $\grave{\alpha}\nu$ with the historic tenses of the indicative?

Sometimes of a day I used to have food, sometimes not.

7. How does $\grave{\alpha}\nu$ modify both participle and verb, when in close connection?

From the signs I have mentioned, should any one infer that the things I have related were of such a nature, he would not be mistaken.

8. What are the various forms and compounds of $\omicron\upsilon$?

9. “ $\omicron\upsilon$ negat, $\mu\grave{\eta}$ vetat; $\omicron\upsilon$ negat rem, $\mu\grave{\eta}$ conceptionem quoque rei.”—HERMANN.

1. *You will not do this.*
2. *Do not do that.*
3. *I am neither able, nor may I know how, to tell.*

EXERCISE XIV.

Οὐ AND μὴ. — *Continued.* §§ 168 to 174.

1. After what particles is μὴ used?
2. Which of the following is correct?

1. μὴ μέμφου.

2. μὴ μέμψῃ.

3. μὴ μέμψῃ.

4. μὴ μέμψαι.

State the rule.

3. After what classes of verbs is μὴ redundant?

Aristodicus kept the men of Cume from doing this.

4. What is the difference between οὐ μὴ with the Future Indicative, and the Aorist of the Subjunctive?

1. *Thou surely wilt not be hostile to thy friends.*

2. *And having heard from them, I am not afraid of being taken by stratagem.*

What ellipse is there in this construction?

5. What usually precedes μὴ οὐ with the infinitive?
How would it be expressed in Latin?

I will leave nothing undone to ascertain the whole truth as to these things.

6. What are the Greek equivalents to *nego*, *nolo*, *prohibeo*?

I shall always say that marriage does not bring more joy than sorrow.

7. What is the full force of οὐ πάνυ, οὐχ ἥκιστα, κ.τ.λ.?

8. What is the force of two or more negatives in Greek, Latin, and English?

And no one hearkens to any one in any one thing.

9. Mention some adverbs in which the prefixed article is redundant.

10. To what is καλῶς ἔχει equivalent?

11. Translate into Greek and Latin:—

1. *O sons! young offspring of old Cadmus.*
2. *Where in the world?*
3. *Whither in the world?*

12. Mention some nouns and adverbs which have the force of prepositions, and state the cases which they govern.

1. *Near the hoary sea.*
2. *Together with the men.*
3. *No, by the infernal avengers, which are with Hades.*

EXERCISE XV.

SYNTAX OF CONJUNCTIONS. §§ 175 to 178.

1. What are the *final* conjunctions? Which of them usually take *ἄν*? With what mood do they usually omit it? and when it does occur, how is it to be construed?

2. Explain the peculiarity of construction in the following: —

O Cithæron! why didst thou receive me? Why, on receiving me, didst thou not kill me straightway? in which case I had never shown to men my parentage.

3. What are the constructions used after *ὅπως* and *ὅπως μὴ*, of a thing future?

1. *I fear that thou wilt appear to me too wise.*
2. *I fear lest thou shalt one day have to pity thyself.*

What ellipse is there in the latter?

4. What is the construction of *ὥς* and *ὅτι*, meaning *that* or *because*?

5. Mention the *conditional* and *relative* particles, and state what moods they take when used simply, and what is their construction when compounded with *ἄν*.
6. What alteration do the poets sometimes make in the last rule?
7. What precedes, what always follows, *πρὶν ἄν*? How is it represented in the oratio obliqua?
 1. *But where Apollo is ignorant, who are wise?*
 2. *I will not return home again, till I shall have cast thee out of the confines of this land.*
8. What are the other constructions of *πρὶν*?
 1. *Before he came.*
 2. *Before coming.*
 3. *Priusquam cœnem.*
 4. *Priusquam cœnavero.*
 5. *Priusquam a cœnâ surrexero.*
 6. *Nor will she desist from her anger, I well know, before she strikes down some one.*
9. What particles express a wish? Explain the difference between the following, and translate them into Greek: —
 1. *Utinam haberem vel habuissem.*
 2. *Utinam habeam.*

10. Give examples of conjunctions,

1. *Copulative.*
2. *Disjunctive.*
3. *Partitive.*

Remember that οὐδὲ=*ne—quidem*, and means *not even, much less*; and therefore, when two words or clauses are equally denied, put οὔτε with each: when one is denied more strongly than another, put οὐ with the first, οὐδὲ with the second; as, οὔτε θέρος οὔτε χειμῶνος, *neither in summer nor in winter*; οὐ θέρος, οὐδὲ χειμῶνος, *not in summer, nor even in winter.*

When there are three things negatived, οὔτε may be used with all three, if all are equally denied; as, οὔτ' ἐγὼ, οὔτε σὺ, οὔτ' ἐκεῖνος, *neither I, you, nor he*: or οὐδὲ, where one is denied more strongly than the other, or others; as —

1. Οὐκ ἐγὼ, οὐδὲ σὺ, οὐδ' ἐκεῖνος, *not I, nor even you, much less he.*
2. Οὔτ' ἐγὼ, οὔτε σὺ, οὐδ' ἐκεῖνος, *neither I, nor you, much less he.*

EXERCISE XVI.

PREPOSITIONS. §§ 179 to 182.

1. What is meant by *tnesis* of prepositions?
 1. *Whom the heaped earth covered.*
 2. *But the nymph set before him every kind of food.*
2. Which of the prepositions are sometimes used as adverbs?

And amongst others he took the Lesbians.
3. What is the force of *μέτα*, thus accented? What other prepositions are thus used?
 1. *For there is not such a man amongst us.*
 2. *But rise, and do not lie any longer.*
4. What prepositions govern, respectively, the genitive, dative, and accusative only?

ἄντι

5. What are the meanings of *ἀντί*?
6. When does it seem to have the meaning of *πρὸ* or *πρὸς*?
 1. *Let favour come for favour.*

2. *He has been left sole guardian of the land instead of thee.*
3. *Wherefore I beseech you by the gods.*
4. *Now he whom Zeus loves in his heart is as good as a host.*
5. *Holding up a purple cloak before his eyes.*
6. *We who entreat thee, father, by these thy daughters, and by thy life.*

What is the force of *ἀντί* in composition?

1. *The space in front of the door.*
2. *I contradict.*
3. *I claim to myself in opposition to all,*

EXERCISE XVII.

'Από. § 183.

What is the poetical form of *ἀπό*, and what are its chief meanings, and what is its Latin equivalent?

1. *The men of Sparta.*
2. *From beginning to end.*
3. *The sea is distant from the lake about four stades.*
4. *From childhood, from the time when.*
5. *He did the same things with less expense (literally, with fewer resources to draw upon).*

6. *They live by hunting.*
7. *Great pains were bestowed by them in searching for these women.*

What is *ἀπὸ* nearly equivalent to in this last example?

2. Mention some more remote usages of this preposition.

1. *She perishes most miserably on account of the most glorious deeds.*
2. *But after they had finished dinner.*
3. *When it (dinner) was over, they armed themselves.*—(Cf. Cœl. ap. Cic. Ep. Fam.)
4. *Thou speakest just as I think.*

3. Adverbial phrases.

- | | |
|-------------------------|--------------------------------------|
| 1. <i>Openly.</i> | 2. <i>From memory (2.).</i> |
| 3. <i>Vivâ voce.</i> | 4. <i>On the spur of the moment.</i> |
| 5. <i>Unexpectedly.</i> | 6. <i>By chance.</i> |
| 7. <i>By agreement.</i> | 8. <i>Cheaply.</i> |

4. Cases where *ἀπὸ* is redundant or wanting.

1. *From the head.*
2. *Thou hast come from the rich Delphi to illustrious Thebes.*

5. What are the various meanings of *ἀπὸ* in composition?

1. *I prove to demonstration.*
2. *I greatly wonder.*
3. *Complete at all points.*
4. *They have their full reward.*
5. *To cease to be, to die; a past commander.*
6. *I deny; to renounce the society of any one.*
7. *To faint from grief.*
8. *To displease.*

EXERCISE XVIII.

Ἐκ. § 184.

1. What other preposition is *ἐκ* nearly equivalent to?
When is *ἐξ* used?

1. *Bring libations from the ever-flowing spring.*
2. *May I vanish from amongst men!*
3. *They make their boats not of wood, but of hides.*
4. *From the time when she passed out of childhood.*
5. *The sixth was an Ætolian.*
6. *The Scythians carry bottles hanging from their belts.*

7. *We sat down not far from the top of the hill, sheltered from the wind.*
8. *For a dream is also from Zeus.*
9. *These places are governed by the king in the city.*
10. *After he had made an end of sacrificing.*
11. *Now blind, whereas before he saw.*—(Cf. Hor. ;
Scriba ex quinqueviro.)

2. Adverbial phrases : —

- | | |
|----------------------------|-----------------------------|
| 1. <i>Openly.</i> | 2. <i>Unexpectedly.</i> |
| 3. <i>Firstly.</i> | 4. <i>Secondly, &c.</i> |
| 5. <i>Equally.</i> | 6. <i>Purposely.</i> |
| 7. <i>Superabundantly.</i> | 8. <i>Readily.</i> |
| 9. <i>Shortly.</i> | 10. <i>By chance.</i> |
| 11. <i>Straightway.</i> | 12. <i>Afterwards.</i> |
| 13. <i>Afresh.</i> | 14. <i>Sufficiently.</i> |

Which of the above phrases are limited to Herodotus ?

3. Mention a phrase in which *ἐκ* is redundant ?

4. What is the force of *ἐκ* in composition ?

1. *Conspicuous above others.*
 2. *Non modo oravi, sed exoravi.*
-

EXERCISE XIX.

Πρὸ, Ἐν, Σὺν, §§ 185 to 187.

1. What are the meanings of *πρὸ*?
 1. *These things happened before the time of Pisistratus,*
 2. *Before the doors.*
 3. *No one is so infatuated as to prefer war to peace.*
 4. *Who was willing to die for him, or in his stead.*

2. What is the force of *πρὸ* in composition, *e. g.* in *προίεναι* and *προκηρύττειν*?

3. Give the various meanings of *ἐν*.
 1. *In the forum, in Platæa.*
 2. *In the present time.*
 3. *But he entered, clad in a Persian dress.*
 4. *They fight armed with shields.*
 5. *She was sitting amongst the suitors.*
 6. *These things happened in Media.*
 7. *In the presence of such men.*
 8. *It is now in your power to reduce Athens to slavery.*
 9. *For in thee all our hope is placed.*

How do the third and fourth examples above differ

from the Latin construction? Translate them into Latin.

4. What is the English of ἀλλὰ νῦν ἔτ' ἐν σαυτῷ γενοῦ?
How else might it be expressed?

5. Adverbial phrases : —

- | | |
|---------------------------|------------------------|
| 1. <i>Quietly.</i> | 2. <i>Seasonably.</i> |
| 3. <i>Meanwhile (2.).</i> | 4. <i>Justly.</i> |
| 5. <i>By turns.</i> | 6. <i>Quickly.</i> |
| 7. <i>Summarily.</i> | 8. <i>Opportunely.</i> |

6. Translate into Latin : —

1. Ἐν ἴσῳ εἶναι, ἐν ὁμοίᾳ εἶναι.
2. Ἐν εὐμαρεῖ, ἐν ἡδονῇ εἶναι.
3. Ἐν νόσῳ εἶναι.
4. Ἐν ἐλαφρῷ ποιεῖσθαι.
5. Ἐν αἰσχύναῖς ἔχῳ.

7. Translate into Greek : —

1. *According to law.*
 2. *By the help of God.*
 3. *Quickly.*
 4. *At length.*
 5. *Vigorously, i. e. with united strength.*
-

EXERCISE XX.

'Avà, Els. §§ 188, 189.

1. Give the meanings of *avà* in and out of composition.
 1. *Throughout Greece.*
 2. *To sail up the river.*
 3. *They were scattered throughout the cities.*
 4. *They were amongst the first.*

2. What is the force of *avà* with numerals?
 1. *Five parasangs a day.*
 2. *Every day, daily.*
 3. *Every year, yearly.*
 4. *After an interval of time.*

3. Adverbial phrases with *avà* :—
 1. *Rigorously.*
 2. *In relays.*

4. Where is *avà* found with a dative? Give an example.

5. 'Avà, in composition.
 1. *To lift up the hands.*
 2. *To cry aloud.*

PRAXIS GRÆCA. PART II.

3. *To recover one's sight.*
4. *To retract, or correct, put off, retreat.*

Translate : —

1. *Throw me into the hold.*
2. *To come to Troy.*
3. *We have come to such a pitch of distress.*
4. *Up to this time.*
5. *About sunset.*
6. *I will give a fleece for (making) a cloak.*
7. *Camels are not inferior to horses as to speed.*
8. *Why dost thou ask me this?*
9. *He dealt angrily with all.*
10. *Beware of saying anything arrogant against the gods.*
11. *About two thousand.*

Adverbial phrases with *ἐς*.

- | | |
|----------------------------|-------------------------------|
| 1. <i>In vain.</i> | 2. <i>Rightly.</i> |
| 3. <i>Altogether.</i> | 4. <i>In the first place.</i> |
| 5. <i>Most accurately.</i> | 6. <i>Immediately.</i> |
| 7. <i>Cheaply.</i> | 8. <i>Plentifully.</i> |

When *ἐς* occurs with the genitive, what is understood? Compare the Latin usage of *ad* in this respect.

With what limitation is *ὧς* used as a preposition?

EXERCISE XXI.

Διά. § 190.

What is the difference between *διὰ τούτου* and *διὰ τοῦτου*?

Translate:—

1. *He used to do everything by himself.*
2. *Having escaped through the doors.*
3. *Throughout the day.*
4. *Every third year.*
5. *After a long interval.*
6. *The lamp shines in his hands.*

Explain the usage of *διὰ* and a genitive with *ἔναι*, *ἔρχεσθαι*, and similar verbs, and express the following by such a periphrasis:—

- | | |
|---------------------------------|-------------------------------|
| 1. <i>To desire.</i> | 2. <i>To be quiet.</i> |
| 3. <i>To hold a conference.</i> | 4. <i>To fight.</i> |
| 5. <i>To be at enmity.</i> | 6. <i>To run into danger.</i> |

How does Herodotus express, *deserving of admiration above all*?

Adverbial phrases:—

- | | |
|--------------------|-------------------|
| 1. <i>Quickly.</i> | 2. <i>Rashly.</i> |
|--------------------|-------------------|

- | | |
|------------------------|-------------------------|
| 3. <i>Meanwhile.</i> | 4. <i>Angrily.</i> |
| 5. <i>Perpetually.</i> | 6. <i>Ungrudgingly.</i> |

6. How is the *meritorious cause* of a thing expressed?

1. *I have what I have, owing to thee.*
2. *Through the sea.*

7. Does *διὰ* with the accusative ever signify the *efficient cause*?

Celebrate ye Zeus, through whom it is that men are both obscure and illustrious.

8. What is the meaning of *διὰ* in—

1. *Διαγινώσκω, διατέμνω.*
2. *Διαβάλλω.*
3. *Διῖσχυρίζομαι.*
4. *Διαπράττω, διαχράομαι.*

EXERCISE XXII.

Κατά. § 191.

1. What are the meanings of *κατὰ* with a genitive?

1. *And she hastened down from the tops of Olympus.*

2. *These things we have to say concerning all the Persians.*
3. *To speak against any one.*
4. *I go beneath the earth to manifest death.*
5. *The gods beneath the earth.*
6. *From behind.*

1. What does *κατά* mean in vows?

I advised that a thousand she goats should be voted to Diana.

3. Give the chief meanings of *κατά* with the accusative.

1. *Down the stream.* (Give the Latin.)
2. *Through the city.*
3. *Following the footsteps, on the track.*
4. *At home. Under the earth.*
5. *Opposite to the Lacedemonians he placed the Persians.*
6. *Through the night, or by night.*
7. *In the time of Cræsus.*
8. *His own contemporaries.*
9. *While it was still light.*
10. *According to the predictions of Apollo.*
11. *According to custom, merit, one's power.*
12. *To marry a wife of one's own rank.*
13. *Thinking thoughts too high for mortal man.*
14. *As far as in you lies.*
15. *For in what respect art thou suffering more than men ordinarily suffer.*

16. *As to the death of Masistius, such was what happened.*
 17. *Apart, alone; man by man; year by year; village by village.*
 18. *The Phocians medised (took the side of the Persians) for no other reason than from their hatred of the Thessalians.*
 19. *There were slain of the barbarians about six thousand.*
-

EXERCISE XXIII.

Κατὰ.—Continued. Ὑπὲρ. §§ 191,

1. Adverbial phrases with κατὰ: —

- | | |
|--------------------------------|---------------------------------|
| 1. <i>Rightly.</i> | 2. <i>With all one's might.</i> |
| 3. <i>Opportunely.</i> | 4. <i>Strenuously.</i> |
| 5. <i>Little by little.</i> | 6. <i>By might and main.</i> |
| 7. <i>By chance.</i> | 8. <i>Accidentally.</i> |
| 9. <i>Properly.</i> | 10. <i>Especially.</i> |
| 11. <i>By turns.</i> | 12. <i>Immediately.</i> |
| 13. <i>In the presence of.</i> | 14. <i>In the beginning.</i> |

2. Or with κατὰ omitted: —

- | | |
|------------------------|--------------------------|
| 1. <i>Opportunely.</i> | 2. <i>At a distance.</i> |
| 3. <i>At length.</i> | |

. What is the meaning of *κατὰ* in —

- | | |
|--------------------------|----------------|
| 1. καταπράττω. | 2. καθοράω. |
| 3. κατακαίω. | 4. καταλιθόω. |
| 5. κατεργάζομαι. | 6. κατακυβεύω. |
| 7. κατάγω. | 8. κάθοδος. |
| 9. κατέρχομαι, κατιέναι. | 10. καταγωγή. |

. What are the meanings of *ὑπὲρ* with a genitive?

1. *How then is he above the earth, and not beneath the ground?*
2. *Neither die for me, nor let me die for thee.*
3. *The things that were said concerning each particular.*
4. *On account of tardiness.*

. What are the meanings of *ὑπὲρ* with the accusative?

1. *Beyond the Parnassian hill.*
2. *Beyond hope.*
3. *More than forty men were slain.*
4. *Contrary to fate, to treaty.*
5. *Against the will of God.*

. What is the meaning of *ὑπὲρ*, in —

- | | |
|------------------|---------------|
| 1. ὑπερμεγέθους. | 2. ὑπερμήκης. |
| 3. ὑπερήδομαι. | 4. ὑπερβάλλω. |
-

EXERCISE XXIV.

Μετά. § 193.

1. What are the meanings of *μετά* with the genitive?

1. *I will lie with the dead.*
2. *To drill in the midst of dangers.*
3. *To stand, to fight on any one's side.*
4. *With the help of the gods.*
5. *In accordance with the laws.*

2. Adverbial phrases: —

1. *Freely, boldly.*
2. *Truly.*

3. What are the meanings of *μετά* with the accusative?

1. *Rushing like a vulture in pursuit of geese.*
2. *Jason sailed to fetch the golden fleece.*
3. *The largest river next to the Danube.*
4. *After the departure of Solon.*
5. *According to thy wish and mine.*

4. What is the peculiar Homeric usage of *μετά*?

1. *Zeus went yesterday to a feast amongst the
Æthiopians.*
2. *Amongst all thy contemporaries, thou wast the
best.*
3. *By day.*

4. *To have a thing in hand, to be occupied with a thing.*
5. What is its meaning with the dative? By whom is this construction used?
1. *Among the immortals.*
 2. *Holding the cup in his hands*
 3. *With powerful hands.*
6. What is the meaning of *μετά*, in —
- | | |
|------------------------|----------------------|
| 1. <i>μεταγινώσκω.</i> | 2. <i>μεταβαίνω.</i> |
| 3. <i>μεθίημι.</i> | 4. <i>μετέχω.</i> |
| 5. <i>μεταδίδωμι.</i> | 6. <i>μεθόρια.</i> |

EXERCISE XXV.

1. What prepositions govern three cases?

Ἀμφί. § 194.

2. What are the meanings of *ἀμφί* with a genitive?
1. *They dwell about the city.*
 2. *Such things I tell thee concerning thy daughter's death.*

3. What are the meanings of ἀμφὶ with the dative, especially in the poets?
1. *He tears his garments off his body.*
 2. *Near or at the eddies of the Euripus.*
 3. *They divided the flesh upon the tables.*
 4. *Why, I pray thee, stranger, dost thou so lament on my account?*
 5. *Fearing for the safety of the women.*
 6. *But of this enough already.*
 7. *Through fear.*
 8. *He soothes their minds by the art of Latona's son.*
4. What are the meanings of ἀμφὶ with the accusative?
1. *About the streams.*
 2. *I fall a suppliantly at thy knees.*
 3. *About the setting of the Pleiades.*
 4. *About evening.*
 5. *He was about thirty years of age.*
 6. *Sing a song concerning Troy.*
 7. *When, if not now, shall we be occupied with prayers?*
5. What is the meaning of the phrase, οἱ ἀμφὶ τινα?
6. What is the meaning of ἀμφὶ in ἀμφιλέγειν, &c.?
-

EXERCISE XXVI.

Περί § 195.

What are the more common meanings,— what is the rarer meaning, of περί with a genitive?

1. *What do you wish to learn? Is it about measures or about verses?*
2. *As to number.*
3. *To die for any one.*
4. *To fight through strife.*
5. *The vine had spread about the hollow cave.*

What peculiar meaning of περί occurs in Homer and Pindar? Give an example.

What is the Greek for *to value highly, more highly, most highly, little, less, very little, at nothing, &c.*

What are the meanings of περί with the dative?

1. *Keeping the garland round his head.*
2. *He gasped for breath (leaning) upon his spear.*
3. *To stumble upon himself, i. e. mismanage his affairs by his own folly.*
4. *Distressed about the boy.*
5. *Fearing for (the capture of) the place.*

5. What meanings of *περὶ* with the dative are confined to the poets? Give examples.

6. What are the meanings of *περὶ* with the accusative?

1. *A corselet about his breast.*
2. *He stayed in Pieria many days.*
3. *About ten thousand.*
4. *About this time.*
5. *To speak about corn.*
6. *Be kind to strangers.*
7. *The pleasures of the body.*

7. What is the use of *ἀμφὶ* and *περὶ* in periphrasis, with the accusative and the article?

1. *Warlike matters.*
2. *Orators.*
3. *His assistants.*
4. *The companions of Archidamus.*
5. *Thrasyllus, and Erasinides, and their colleagues.*
6. *Thrasybulus and his soldiers.*

How is this idiom illustrated in St. John, xi. 19.?

8. What is the meaning of *περὶ* in—

- | | |
|------------------------|----------------------|
| 1. <i>περικαλλής.</i> | 2. <i>περίλυπος.</i> |
| 3. <i>περιόπτomαι.</i> | 4. <i>περιοράν.</i> |
-

EXERCISE XXVII.

'Επί § 196.

1. What are the meanings of ἐπί with a genitive,—

- | | |
|----------------|------------------------|
| 1. Of place. | 2. Of time. |
| 3. Of persons. | 4. Of power or office. |

1. *The men carry their burdens upon their heads, and the women upon their shoulders.*
2. *A stranger in a strange land.*
3. *At or near the doors.*
4. *Having carefully considered the matter with yourselves.*
5. *Let us dwell by ourselves (relying on our own resources alone).*
6. *To be arranged in single file, in files four deep.*
7. *To sail towards Samos.*
8. *In time of peace.*
9. *In the reign of Cyrus.*
10. *In our time (within our memory).*
11. *They took oath before the generals.*
12. *Over which thing we were appointed (we preside).*
13. *They declared upon oath.*
14. *They took their name from Lydus, son of Atys.*
15. *After my example.*
16. *Wherefore, for what cause?*
17. *Of his own accord.*

- 18. *With one attendant.*
 - 19. *What we said in the case of slaves.*
2. What are the meanings of ἐπὶ with the dative?
- 1. *Having a vessel upon her head.*
 - 2. *Dwelling upon the banks of the Strymon.*
 - 3. *Upon or at the altars of the gods.*
 - 4. *In the night time.*
 - 5. *He rose up after him.*
 - 6. *They eat flesh in addition to bread.*
 - 7. *In addition to this.*

EXERCISE XXVIII.

Ἐπὶ.—Continued. § 196.

1. Phrases with ἐπὶ and the dative.
- 1. *As far as in you lies.*
 - 2. *To fight against (or with) the Trojans.*
 - 3. *To be at the head of affairs.*
 - 4. *To go out to hunt.*
 - 5. *Stirring up the Arcadians to attack Sparta.*
 - 6. *To rejoice at any thing.*
 - 7. *To pride oneself on account of a thing.*
 - 8. *On condition of freedom.*
 - 9. *On the following conditions.*

10. *On condition that.*
11. *To sing for a calf.*

What are the chief meanings of *ἐπὶ* with the accusative?

1. *To mount a horse.*
2. *He lay (stretched) over nine acres.*
3. *Looking out upon the dark sea.*
4. *They returned to the army.*
5. *To the right, left.*
6. *To be drawn up several deep.*
7. *For some time.*
8. *For two days.*
9. *Down to my time.*
10. *To or about three hundred.*
11. *As far as lies in you.*
12. *In general.*
13. *Wherefore, to what end?*
14. *To go hunting.*
15. *I have come to you for money.*
16. *To make an expedition against the Lydians.*
17. *According to rule (Latin).*

• Adverbial phrases.

1. With genitive.—*Truly.*
2. With dative.—*Truly, next, easily.*
3. With accusative.—*Altogether, afar, equally, step by step.*

• What is the meaning of *ἐπὶ* in *ἐπὶ νυγμῶ*?

EXERCISE XXIX.

Παρά. § 197.

1. Put into Greek, using παρά with each case—

Being seated by Socrates (dative), he rose up from beside him (genitive), and sat down again alongside of Plato (accusative).

2. Παρά with the genitive.

1. *He drew his sword from his thigh.*
2. *A message has come from the king.*
3. *Those on our side.*
4. *To give of his own.*

3. What is the meaning of παρά with the genitive in the poets? Give an example.

4. Παρά with the dative.

1. *It is unseemly to feast in the house of mourning hosts.*
2. *With himself.*
3. *In my judgment.*

5. What are the meanings of παρά with the accusative?

1. *The god who rules in Acheron.*

2. *They came to Cræsus.*
3. *Compared with other animals, men live like gods.*
4. *The power which I now have.*
5. *Throughout one's whole life.*
6. *In the midst of crimes.*
7. *While drinking (Latin).*

6. What are the two meanings of *παρ' ἡμέραν*?

7. *Παρά* with the accusative—*continued.*

1. *To lead an army beyond the city.*
2. *Contrary to opinion, against nature.*
3. *There are no other things besides these.*
4. *He ran within one throw at wrestling of winning an Olympic victory.*
5. *They were within a little of escaping (Latin).*
6. *But these are sanguine owing to their experience.*

8. What is the meaning of *παρά* in *παρεβάθη ὁ νόμος, παραφρονέω, παρακούω, παρακόπτω, κ. τ. λ.*?

EXERCISE XXX.

Πρός. § 198.

1. What is the Doric form of *πρὸς*?

2. What is the meaning of *πρὸς* in adjurations? What is noticeable in the position of the pronoun in such phrases? Illustrate this usage from the Latin.
 1. *By the gods.*
 2. *I intreat thee by thy right hand.*
3. Translate into Greek, with *πρὸς* and the genitive.
 1. *Arabia is towards the south, or, on the south side.*
 2. *Relations on the mother's side.*
 3. *For from Zeus are all, both strangers and poor men.*
 4. *To weave a web at another's bidding.*
 5. *He did not die by our hand.*
4. What prepositions are used to express the *agent* after a passive verb?
5. *Ἰπρὸς* with the genitive—*continued*.
 1. *Versatility is the characteristic of your clever man.*
 2. *You talk absurdly, Socrates, and in a manner by no means worthy of yourself.*
 3. *Thou enactest this law, O Phæbus, in favour of the rich.*
 4. *To be on any one's side.* (Give the Latin of this.)

What are the meanings of *πρὸς* with a dative?
Distinguish between *πρὸς τοῦτοις* and *πρὸς ταῦτα*.

1. *Since it is not at a distance, but close to the harbour itself.*
 2. *To be engaged in any matter.*
-

EXERCISE XXXI.

Πρός.—*Continued.* § 198.

What Latin prepositions correspond to *πρὸς* with the accusative?

Translate—

1. *He sent two heralds to the city.*
2. *To our house, to the temple of the god.*
3. *To speak to any one.*
4. *To have an eye to a thing, to consider it.*
5. *Perfect as to virtue, or, as far as virtue is concerned.*

. Use of *πρὸς* with the accusative, in comparisons.

1. *Consider your own circumstances, compared with those of other men.*
2. *The Indians brought tribute beyond all the rest.*
3. *Moreover, for no reason.*

4. *For according to the event, we are thought to be wise or unwise.*
5. *They made the peace according to his will.*

4. Πρὸς with the accusative—*continued.*

1. *Stretching his hands towards heaven.*
2. *To cause Chærephon to be disposed towards me as he ought to be.*
3. *To make a truce with the generals of the Athenians.*
4. *To fight with, or against any one.*
5. *It was about daytime.*
6. *About a hundred.*
7. *At the right hand.*
8. *To kick against the goads.*

What is the classical authority for this last phrase in Greek and Latin? Where does it occur in the Bible? How else might the sixth example be translated into Greek?

5. Adverbial phrases.

- | | |
|------------------------------|-------------------------|
| 1. <i>In a friendly way.</i> | 2. <i>Surpassingly.</i> |
| 3. <i>Spontaneously.</i> | 4. <i>Piously.</i> |
| 5. <i>Gladly.</i> | 6. <i>Strenuously.</i> |
| 7. <i>Violently.</i> | 8. <i>Shamelessly.</i> |

6. What is the meaning of πρὸς in προσερωτάω?

EXERCISE XXXII.

Ὑπό. § 199.

1. What is the poetic form of ὑπό?

2. Ὑπό with the genitive.

1. *A spring from under a cave.*
2. *He struck him under the cheek and ear.*
3. *To be killed by any one.*
Or, with neuter verbs.
4. *To be killed by any one.*
5. *He was banished (ἐκπίπτω) by the Athenians.*
6. *To grow mad from drinking.*
7. *He marched to the music of pipes.*
8. *He proclaimed by a herald.*
9. *To die with a good reputation.*

3. Ὑπό with a dative.

1. *Under a beautiful plane-tree.*
2. *It is under the dominion of the Persians.*
3. *To attach his friends to himself by acts of kindness.*
4. *I have been wounded by a cruel bite.*
5. *To dance to the music of the lyre.*

In which of the above examples does it add little,

if anything, to the sense? In what author is this idiom most frequently found?

4. Ὑπὸ with the accusative.

1. *They came under the walls of Troy.*
2. *The sorrows of friends who are beneath the earth.*
3. *About nightfall, under cover of the night.*
4. *He was tributary to the king.*

5. What is the meaning of ὑπὸ in ὑπεκπέμπω, ὑποδείκνυμι, and ὑπόλευκος? What is the Greek and the Latin for *to smile*?

6. In how many ways can ταχέως be expressed by prepositions?

7. Mention some prepositions that are sometimes used adverbially, and some adverbs that are used as prepositions.

END OF DIVISION I.

DIVISION II.

SHORT EXERCISES ON THE TENSES.

DIVISION

SHORT EXERCISES

EXERCISE XXXIII.*

1. But our affairs seem to-me-at-least to be well.
2. We wish to say a-few-words more to you about the public-affairs.
3. For perhaps you-are-able to say, Æschines, who it-was.
4. You therefore, omitting these-things, are-blaming me.
5. Does any commit-injustice willingly? He meets-with [has] no pardon.

N.B. In this division:—*a.* The numerals placed *above* the Greek words refer to my “Chief Rules of Greek Accentuation.” Where no number or accent is given, the word is to be accented regularly, *i. e.* according to Rules 7 to 14.

β. The numerals and letters placed *after* the Greek words refer to the list of moods, tenses, and cases given after the Preface to this book.

γ. The numerals, preceded by §, refer to the sections in “Worth’s Syntax.”

II.

ON THE TENSES.

ACTIVE VOICE. *Present Tense.*

1. Αλλὰ ὁ ⁵¹μεν ³¹κατὰ ³⁵ἐγὼ^a ἐγῶγε ⁴⁷δοκεῶ (§ 150.) ⁴⁷καλῶς.
ἐχῶ.

2. ²⁶βουλομαι ⁵¹ἐτι ³¹μικρὸς ³⁹πρὸς ⁵¹σὺ^a ¹⁶εἶπον ²⁶περὶ ¹⁶ὁ ²⁶κοινός.

3. ³⁹ἰσως ³⁹μεν ³⁹γὰρ ³⁹ἐχῶ, ³⁹Αἰσχροῦ, ³⁹εἶπον ³⁹ὅστις ³⁹γίνομαι.¹²

4. ³⁰σὺ ³¹τοῖόν, ³¹οὗτος ³¹ἀφῆμι⁷, ³¹ἐγὼ ³¹λοιδορεῶ.

5. ^{62 α}ἀδικεῶ ^{46 β}τις ^{46 β}ἄκων; ^{46 β}συγγνωμὴ ^{46 β}οὐκ ^{46 β}ἐχῶ.

δ. English words between brackets are to be omitted in the Greek; they are meant to complete or to explain the sense of the preceding words, of which they sometimes give the literal translation.

ε. Words united by a hyphen are to be translated by one Greek word.

ζ. The numerals must be written at full length.

η. The rough breathings only are marked.

6. But Demosthenes, remaining behind, gets-ready the heavy-armed-soldiers.
 7. And he orders the allies to send some troops (*sociis milites imperat*).
 8. And the Athenians also send — ships [to go] round Peloponnesus.
 9. But the Corinthians man — vessels.
 10. The coming contest is common alike to all.
 11. For we are-fighting each for our-safety and our-country.
 12. But all you who are present, both of Athenians and of the allies.
-

EXERCISE XXXIV.

1. But Gylippus and Sicanus meanwhile arrived.
2. And as they were ready to sail away, when things were ready.
3. The moon is eclipsed [fails]; for it happened to be full.
4. And the Athenians bid the generals wait.

6. ὁ δὲ Δημοσθενης ὑπομενω ὁ ὀπλιτης ἐτοιμαζω.¹⁶
7. και στρατιὰ επαγγελλω ες ὁ ξυμμαχος.¹⁶
8. πεμπω δε και περι ὁ Πελοποννησος⁵¹ ρ' * ναυς ὁ¹⁸ Αθηναῖος.¹⁶
9. ναυς τε ὁ Κορινθιος κέ' πληρωω.¹⁸ ^{62^a}
10. ὁ μεν αγών ὁ μελλω ὁμοιως κοινος ἅπας εἰμι.²⁶ ^{46 β} ⁶⁰ ^{62 β}
11. περι μεν γαρ σωτηρια⁵¹ και πατρις ἕκαστος μαχομαι.¹⁶
12. ἀλλὰ ὅσος^{62^a} τε Αθηναῖος παρειμι και ὅσος ὁ συμμα-¹⁶
χος.

Imperfect Active.

1. Ὁ δὲ Γυλιππος και ὁ Σικανὸς εν οὔτος παρειμι.³⁰ ⁵⁷
2. και μελλω (§ 163.) αυτος, επειδὴ ἐτοῖμος εἰμι (§ 150.),³⁰ ¹⁶
αποπλεω.
3. ὁ σεληνη εκλειπω τυγχανω² γαρ πανσεληνος εἰμι⁴¹
(§ 165.).
4. και ὁ Αθηναῖος επεχω³⁹ κελευω ὁ στρατιωτης.¹⁶

* N.B. Numerals printed thus, α', are simple; thus, α, are multiplied by one thousand.

5. On the day-before they-were-attacking the walls of-the Athenians.
 6. But on-the-next-day they sailed-out with their ships, and marched at-the-same-time against the walls with-their land-force.
 7. And the enemy thought that they were defeated, because they did not gain a decisive victory.
 8. And the sea-fight thus was-drawing-to-a-close.
 9. But they themselves led the whole of their land-force through the Thurian territory.
 10. The soldiers indeed produced great confusion in their own ranks [gave great confusion to themselves].
 11. When Nicias thought [it seemed to Nicias] that sufficient preparation had been made.
 12. But having lost all their ships, they-began-to-retreat.
-

EXERCISE XXXV.

1. And this I will-show, having-related-it at-greater-length.

5. ὁ μὲν προτεραῖος^d ^{51 16} πρὸς ὁ τειχος^a ὁ Αθηναῖος προσ-
βαλλῶ.
6. ὁ ¹⁶δε ὑστεραῖος ὁ ^{16 62 a}τε ναυς ¹⁸εκπλεῶ ^{16 16}καὶ ὁ πέζος ⁵¹ἅμα πρὸς
¹⁶ὁ τειχος^a ¹⁶χωρεῶ.
7. ὁ ^{62 a}τε πολεμιος^p νομιζῶ ἡσασομαι¹⁵¹ ὅτι οὐ πολὺ
νικαῶ.²
8. καὶ ὁ μὲν ναυμαχία οὕτως τελευταῶ.
9. ¹⁶αὐτος ¹⁶δε ὁ ¹⁶πέζος ²⁹πας ^{51 16 17}αγῶ ¹⁶δια ὁ ¹⁷Θουρίας γῆ.^g
10. ὁ μὲν ¹⁵στρατιωτης ³¹ἑαυτου^d ¹⁶θορυβος ⁵⁷πολὺς παρεχῶ.
11. ἐπειδὴ ¹⁶δοκεῶ ὁ ⁴⁷Νικία ³⁸ἱκανὸς ¹⁷¹παρασκευαζῶ.
12. ὁ ¹⁶δε ¹⁶ναυς ⁴¹απολλυμι^b ²⁹πας ³⁷αποχωρεῶ.

Future Active.

1. Οὗτος ³⁰δε ³⁰ἐγώ ⁵¹ἐπὶ ²⁵πολὺς ³⁷διηγεομαι¹¹ ³⁷ἀποφαινώ.

2. But the victory shall-be yours, if you follow [to you following], as it seems to me at least.
3. For you-will-find not that he-is-in-debt [owes], but that-he-was-so [owed].
4. I will throw-upon-it wood, and I will carry-to-it earth.
5. For every skin, when-blown-out, will keep two men from sinking.
6. And the wood and the earth will prevent them slipping [so as not to slip].
7. And there-were many horsemen on-the-other-side, intending-to-hinder-them.
8. But the enemy wonder whither the Greeks will turn the army, and what they were intending [had in mind].
9. What is-likely to benefit each, this I pray the gods to grant.
10. But all these soldiers will perform with-greater-readiness what-has-been-commanded.

EXERCISE XXXVI.

1. These tyrants practised, to a very-great-extent indeed, virtue and wisdom.

2. νικῇ³¹ δὲ σὺ εἰμι ἐπομαι, ὥς γε ἐγὼ δοκέω.^{62 31}
3. εὕρισκω γὰρ οὐ ὥς οφείλω, ἀλλὰ ὥς οφλίσκανω.⁵⁹†
4. ἐπιβαλλὼ ὕλην καὶ γῆν ἐπιφορέω.³⁷
5. πᾶς γὰρ ἀσκήσας²⁹ φύσας⁴¹ δύο²⁰ ἀνὴρ ἐχὼ ὅς¹⁶ μὴ κατα-³⁸
δύω.⁷¹
6. ὥστε^{62 31} δὲ μὴ ὀλισθανῶ¹ ὁ ὕλην καὶ ὁ γῆν ἐχῶ.³
7. εἰμι δὲ κωλύω περὰν¹⁶ πολλὺς¹⁷ ἵππεύς.
8. θαυμάζω δὲ ὁ πολέμιος^p, ὅποι ποτὲ τρέψω ὁ στρατο-
πέδον ὁ Ἕλληνας³², καὶ τις ἐν νοῦς ἐχῶ.¹³
9. ὅστις μελλῶ συμφέρω³ ἕκαστος^d, οὗτος παρίστημι⁴
εὐχομαι^{16 16} ὁ θεός.^a
10. ὁ δὲ στρατιώτης¹⁵ οὗτος³⁰ πᾶς²⁹ εὐθυμῶς ὁ¹⁶ παραγ-
γελλῶ^{17 31} ποιεῶ.⁴²

First Aorist Active.

1. ἐπιτιθεύω μὲν ἐπὶ πολλὺς^a δὴ τυράννος οὗτος ἀρετὴν^{30 16}
καὶ ξυνεσις.^{51 25}

2. He dedicated the altar of the — gods which [is] in the market-place [while] archon.
 3. But afterwards the people of the Athenians blotted out the inscription of the altar.
 4. But that he, being the eldest, ruled, any one may know by this [circumstance] also.
 5. And at-the-same-time they-had-finished some of the wall for the Antandrians also.
 6. And in the garrison they gave-satisfaction most of all.
 7. And those I sent to bring money.
 8. But I could not persuade myself to go to his doors.
 9. But, with [the help of] the gods, let us show the barbarians that even without them we are able to punish our enemies.
 10. But on the next-day he dismissed the free-born, but sold all the slaves.
 11. In the first sea-fight he lost — ships.
 12. But the rest of the ships, being —, he drew-up on-shore beneath the wall.
-

2. οὗτος³⁰ ὁ¹⁶ ἰβ' θεος²⁹ βωμος¹⁶ ὁ¹⁶ ἐν¹⁶ ὁ¹⁶ ἀγορὰ¹⁶ ἀρχῶν ἀνατι-
θῆμι.
3. ὕστερον¹⁶ δὲ ὁ¹⁶ δῆμος¹⁶ Ἀθηναῖος¹⁶ ὁ¹⁶ βωμος¹⁶ ἀφανίζω¹⁶ ὁ¹⁶
ἐπιγρᾶμμα.
4. ὅτι²⁵ δὲ⁴¹ πρεσβυς³⁰ εἰμι³⁰ ἀρχῶν, γινώσκω⁷⁸ ἂν⁶² τις⁶² καὶ
αὐτος³⁰ οὗτος³⁰.
5. ἅμα¹⁶ δὲ καὶ ὁ¹⁶ Ἀντανδριος¹⁶ ὁ⁶² τεῖχος⁶² τις ἐπιτελεῶ.
6. καὶ¹⁶ ἐν¹⁶ ὁ¹⁶ φρουρά¹⁹ ἀρεσκῶ¹⁹ πᾶς¹⁹ μάλα.
7. ἐκεῖνος³⁰ δὲ³⁰ ἐγὼ³⁰ πέμπω³⁰ χρῆμα³⁰ ἀγῶ.^{3*}
8. ἐγὼ³⁰ δὲ⁵¹ ἐπὶ¹⁶ ὁ¹⁶ ἐκεῖνος³⁸ θυρά³⁸ εἰμι³⁰ οὐ δύναμαι³⁰ ἐμᾶντου³⁰
πειθῶ.³⁸
9. ἀλλὰ⁵¹ σὺν¹⁶ ὁ¹⁶ θεός¹⁶ δεικνύμι¹⁶ ὁ¹⁶ βαρβαρός¹⁶ ὅτι¹⁶ καὶ¹⁶ ἀνευ¹⁶
ἐκεῖνος³⁰ δύναμαι¹⁶ ὁ²⁶ ἐχθρός¹⁶ τιμῶρεομαι.
10. ὁ¹⁶ δὲ¹⁶ ὕστεραίος¹⁶ ὁ¹⁶ μὲν⁵⁷ ἐλευθερός¹⁶ ἀφίημι, ὁ¹⁶ δὲ¹⁶ ἀνδραπο-
δόν²⁹ πᾶς²⁹ ἀποδίδομαι.¹⁴
11. ἐν¹⁸ ὁ¹⁸ πρῶτος¹⁸ ναυμαχία¹⁸ ἀπολλύμι¹⁸ ναὺς¹⁸ λδ'.
12. ὁ¹⁶ δὲ¹⁶ λοιπός¹⁶ ὁ¹⁸ ναὺς, μ' εἰμι, ὑπὸ⁴¹ ὁ⁵¹ τεῖχος¹⁶ ἀνελκῶ.

EXERCISE XXXVII.

1. But you, soldiers, have sailed out, having already suffered the greatest evils at-the-hands-of the barbarians.
2. And now also they have brought us to a place whence-there-is-no-getting-out.
3. But, nevertheless, the Thebans have both cut down trees, and burned houses, and plundered property and sheep.
4. But saying that you have not received much, you have brought in accounts of great expenses.
5. But the will ye-have-made-away-with.
6. For I have never lived any where else but with you.
7. And they followed, from having practised marching in rank.
8. And they think, if they shall restore the money, that [it will be as if] they had lost something of their own private property.
9. For having lent money to Artemon, I commenced [drew lots for] this trial.
10. To him he gave authority to hold the [property] of the brother, to manage it as it seemed [good] to him.

Perfect Active.

1. ³¹ Σὺ ²⁰ δε, ¹⁵ ὦ ²⁵ ἀνὴρ ¹⁶ στρατιωτῆς, ⁵¹ ἐκπλεω, ¹⁶ πολὺς ⁴¹ ἤδη ¹² κακὸς
ἵπο ⁸ ὁ ¹² βαρβαρὸς ¹² πασχω.

2. ⁸ καὶ ³¹ νῦν ⁸ δε ³¹ κομίζω ⁸ ἐγὼ ³¹ εἰς ⁸ χωρίον ³¹ ἀμμηχανος.

3. ⁵⁹ ἀλλὰ ⁵⁹ ὁμῶς ⁵⁹ ὁ ⁵⁹ Θηβαῖος ⁵⁹ καὶ ⁵⁹ δένδρον ⁵⁹ ἐκκοπτῶ ⁵⁹ καὶ ⁵⁹ οἰκία ⁵⁹
κατακαίω ⁵⁹ καὶ ⁵⁹ χρήμα ⁵⁹ καὶ ⁵⁹ πρόβατον ⁵⁹ διαρπαζῶ.

4. ¹⁶ φασκὼ ¹⁶ δε ³⁹ οὐ ³⁹ πολὺς ³⁹ λαμβανῶ ³⁹ ᾧ, ³⁹ μέγας ³⁹ ἀναλωμα ³⁹ λόγος ³⁹
ἀποφέρω.

5. ¹⁶ ὁ ¹⁶ δε ¹⁶ διαθηκῇ ¹⁶ ἀφανίζω.

6. ³¹ οὐ ³¹ γὰρ ³¹ ἀλλοθι ³¹ βίωω ³¹ ἢ ³¹ παρὰ ³¹ σὺν ³¹ αὐτῷ.

7. ⁵¹ ὁ ⁵¹ δε ⁵¹ ἐπομαι ⁵¹ διὰ ⁵¹ ὅ ³⁸ μελετῶ ³⁸ ἐν ³⁸ τάξιν ³⁸ πορευομαι.

8. ⁵³ καὶ ⁵³ οἰομαι ⁵³ εἰς ⁵³ ἀποδιδωμι ⁵³ ᾧ ¹⁶ χρήμα ¹⁶ ὡς ⁶² περ ¹⁶ ὁ ¹⁶ ἴδιος ⁶² τις ⁶²
ὁ ³⁰ αὐτοῦ ³⁸ ἀπολλυμι.

9. ³⁰ δανειζῶ ³⁰ γὰρ ³⁰ χρήμα ³⁰ Ἀρτεμων, ¹⁶ οὗτος ¹⁶ λαγχανῶ ¹⁶ ὁ ¹⁶ δικῇ ¹⁶
οὗτος.

10. ³⁰ αὐτὸς ³⁰ δίδωμι ³⁰ ᾧ ¹⁶ ἐξουσίᾳ ¹⁶ ἐχὼ ¹⁶ ὅ ³⁸ ὁ ³⁸ ἀδελφὸς ³⁸ διοικέω, ³⁸ ὅπως ³⁸
δοκέω ³⁰ αὐτός.

* εἰ takes the indicative or optative, ἢν or εἰς the subjunctive.

11. As though [against] men-who-had-been-cast in
[their] suit and were too-late.
 12. In the agreement which you have heard.
-

EXERCISE XXXVIII.

1. And from a long [time] they had thus learned that
it was safer and easier to march together against
the enemy.
2. For the corn had already sprung up.
3. But the Phœnicians even before the sea-fight had
deserted.
4. And they had struck down the captain from his
horse, and had given him several wounds while
lying-on-the-ground.
5. But I had fallen down [had been borne down]
from the chariot.
6. But at the opening of spring the Olynthians had
run into Apollonia.
7. And being-dispersed, they had driven the fugitives
out of the city.

11. καθάπερ δικη^a οφλίσκανω^{πβ} και ὑπερμερος^ε εἰμι.^τ^{43 β}

12. ἐν ὃ¹⁶ ξυγγραφῇ ὃ^ε¹⁶ σὺ ακουω.³¹

*Pluperfect Active.**

1. Και εκ πολυς¹⁶ οὕτως²⁵ μαθανω³⁸ ασφαλῆς εἰμι και ῥαδιος
ὁ ὁμόσε³⁸ εἰμι ὁ πολεμιος.^d¹⁶

2. ἤδη γαρ βλαστανω ο σῆτος.

3. ὁ δε Φοινίξ⁵¹ και προ ὁ¹⁶ ναυμαχια αντομολεω.

4. ὁ^{62*} τε ἵππαρχος καταβαλλω⁵¹ απο ο ἵππος¹⁶ και κειμαι^a
πολυς¹⁶ κατατιτρωσκω.

5. εκπιπτω δε κατω φερομαι εκ ὃ¹⁶ ἀμαξᾶ.

6. ἀμα δε ὃ¹⁶ εαρ^{18 exc.}^d ὑποφαινομαι^{8π}, ὁ Ολυνθιος κατατρεχω
εις ὃ¹⁶ Απολλωνιᾶ.

7. και διαπειρω ὃ⁴² φευγω¹⁶ ἐξελαννω¹⁶ εκ ο πολις.¹²

* On the omission of the second augment in this tense, see Wordsworth, Gr. Gr. § 53. Obs. 9.

8. But from the allied cities Amyntas had followed.
 9. But he, being-angry that they had made him devoid-of-authority, had already fled.
 10. But they-two, walking-together, had fallen-together into a pit.
 11. And at the head of them stood-out most-prominently, Callimachus and Lycon.
 12. And making a secret of it, he says that he had heard-these-things from Polynices.
 13. But when both the enemy had run away, and the wind was fairer.
 14. And he had invaded Attica, and when ravaging [with him ravaging] the country, no-one had-been-willing to fight.
 15. But Chirisophus had already died. having-drunk poison while-in-a-fever.
-

EXERCISE XXXIX.

1. But Cyrus, when I came to him, always kept-putting-off my interview with him [my holding, or to hold a discourse with me].

8. συνακολουθεω δε εκ ¹⁶ο ¹⁶συμμαχ¹²ις πολ¹²ις ο Αμυντās.
9. ο δε ⁴¹οργιζω²⁰ ³⁰οτι ακυρος αυτος ποι³⁰εω, ηδη αποδι-
δρασκω.
10. ο δε ¹⁶συμπορευομαι ^{62 β}εις βοθυνος τις συνεισπιπτω.
11. προιστημι δε ³⁰μαλα αυτος² ^{62 β}Καλλιμαχος τε και
Λυκων.
12. και εν απορρήτος ποι¹¹εω ³⁰λεγω οτι ακουω ούτος² Πο-
λυνειακ⁵ης.
13. ^{62 α}επει δε ο τε πολ^{62 α}εμιος⁹ αποδιδρασκω, και ο ανεμος
ευδιος ειμι.
14. και ¹⁶εμβαλλω ¹⁶εις ο Αττικη, και ¹⁶δηω^d ο ²⁴χωρα, ουδεις
εθελω μαχομαι.
15. Χειρισοφος δε ηδη τελευταω ⁴¹φαρμακον ⁷πινω⁷ πυ-
ρεττω.^{1 *}

Second Aorist Active.

1. ^{41 16}Κυρος δε, ^{31 59 16}ερχομαι^{7 *} ^{62 β}εγω επι αυτος² ²⁸αει αναβαλλο-
μαι⁹ ^dεγω ²⁰διαλεγομαι.

2. But after having restored to Lysander the property here, as being superfluous, he-is-gone.
 3. But he bid him wait two days.
 4. Some received him, letting-go the Athenian gar-risons under-truce.
 5. But others, after betraying Byzantium to Alci-biades, fled to Pontus.
 6. But Lysander sent to Athens both the guards of the Athenians and any other Athenian that he saw any-where.
 7. And after saying these-things and turning back to his opponents, he remained quiet.
 8. But when they recovered their arms, he himself, having fallen upon the enemy, died.
 9. Standing in the midst, he spake the following [words].
 10. For he said that my grandfather was-indebted to the state.
 11. If, therefore, I read, pay attention [apply the mind] to this document.
 12. But this will they did not get sealed, nor did they restore it.
-

2. ¹⁶ ὁ ³⁴ δε ⁴¹ ἐνθάδε ¹⁶ ὑπαρχω^{1*} Λυσανδρος ⁴¹ ἀποδιδωμι, ὥς ¹⁶ πε-
ριττος εἰμι, οἰχομαι.⁸
3. ὁ ¹⁶ δε ⁴¹ εἶπον ¹⁶ αὐτος^d δυο ⁴¹ ἡμερα^d ἐπεχω.
4. ὁ ¹⁶ μεν ¹⁶ αὐτος ¹⁶ ὑποδεχομαι⁹ ὁ ⁴¹ ὁ ^{41,17} Αθηναῖος ¹⁶ φρουρος ¹⁶ ὑπο-
σπονδος ^{41,17} ἀφίημι.
5. ὁ ⁴¹ δε ¹⁶ προδιδωμι ὁ ¹⁶ Ἀλκιβιαδης ὁ ¹⁶ Βυζαντιον ¹⁶ φευγω ¹⁶ εἰς
ὁ ¹⁶ Ποντος.
6. Λυσανδρος ⁶⁹ δε ὁ ⁶⁴ ὁ ⁶⁴ τε ⁶⁴ φρουρος ὁ ⁶⁴ Αθηναῖος ⁶⁴ και ⁶⁴ εἰ ⁶⁴ τις
¹⁶ που ¹⁶ ἄλλος ¹⁶ ὄραω³ Αθηναῖος, ¹⁶ ἀποπεμπω² ¹⁶ εἰς ὁ
Αθῆναι.
7. ³⁰ οὗτος ⁴¹ δε ⁴¹ εἶπον ⁴¹ και ²² μεταστρεφω ⁵¹ προς ὁ ¹⁶ ἐναντίος^a
¹⁶ ἡσυχία^a ¹⁶ ἐχω.²
8. ⁵⁹ ἀλλα ¹⁶ ἐπεὶ ¹⁶ ἀναλαμβανω⁷ ὁ ³⁰ ὁ ⁴¹ ὄπλον, ¹⁶ αὐτος ¹⁶ ἐμπιπτω ὁ
¹⁶ πολεμιος^d ¹⁶ ἀποθνήσκω.
9. ⁵¹ κατα ⁴¹ μεσος^a ³⁴ ἴστημι ³⁴ λεγω⁴ ³⁴ τοιοσδε.
10. ¹⁶ εἶπον ¹⁶ γαρ ¹⁶ ὡς ὁ ¹⁶ παππος ¹⁶ οφείλω² ὁ ¹⁶ δημοσιος.
11. ⁴⁴ εαν^{*} ³⁰ ουν ¹⁶ ἀναγινωσκω, ¹⁶ προσεχω ¹⁶ οὗτος ὁ ¹⁶ γραφή ¹⁶ ὁ ¹⁶ νοῦς.
12. ³⁰ οὗτος ὁ ¹⁶ διαθήκη ⁵⁹ ου ¹⁶ σημαινω¹¹, ⁵⁹ ουδε ¹⁶ αὐτος ¹⁶ ἀποδιδωμι.

* See note on Ex. XXXVII. 8.

EXERCISE XL.

1. He makes-for-himself this excuse [*i. e.* this is the excuse that he makes].
2. For ye appear, on-the-contrary, to have-made-away-with all the property.
3. And all of you having acted as guardians in common, singly after this ye each make contrivances.
4. Now in such a matter assuredly the superstitious are less afraid-of men.
5. And, when the generals were consulting together [to the generals consulting], it seemed good to answer as follows [these things].
6. And when they had gone a short distance forward, Mithradates again appears.
7. Xenophon, however, wished to proceed [make the march] along with them.
8. As-he-was-already-departing [upon him departing] to the appointed spot, and carrying-with-him ~~so~~ much property, they-set-upon-him.
9. Nor even now have I ever yet ceased doing ~~you~~ all the good I can.

Present Middle.

1. ¹⁶Ὁ^α μὲν ³⁰προφασίς ποιεῶ οὗτος.
2. φαίνω γὰρ τοῦναντίον ¹⁶πᾶς ¹⁶ὁ ^{41 17}χρημα ἀφανής ποιεῶ.^{5 π}
3. ^{62 α}πᾶς ⁵¹τε κοινῇ ³⁰ἐπιτροπεύω ⁵¹ἰδίᾳ ³⁰μετὰ οὗτος^p ἕκαστος ³⁴μηχανασομαι.
4. ἐν ¹⁶ὅ τοιοῦτος γὰρ ^{56 16}δη ¹⁶ὁ δεισιδαιμον ἦττον ³⁴ὁ ἀνθρώπος^α φοβέω.
5. βούλευν ¹⁶δε ^{56 16}ὁ στρατηγός ³⁴δοκεῶ⁷ ἀποκρινῶ¹¹ ὅδε.
6. οὐ πολὺν ^{30 16}δε ¹²προερχομαι¹² (§ 163.) ^{30 16}αὐτός^ε ¹⁶ἐπιφαίνω ¹⁶παλιν ¹⁶ὁ Μιθραδάτης.
7. Ξενοφῶν ⁵⁹μεντοὶ ^{30 16 16}βουλομαι ¹⁶κοινῇ ¹⁶μετὰ ¹⁶αὐτός ¹⁶ὁ πορεῖα^α ποιεῶ.
8. ^{41 17}ἀπειμι ¹⁶ἤδη ¹⁶εἰς ¹⁶ὁ συγκειμαιⁿ ¹⁶καὶ ¹⁶πολύς ¹⁶χρημα ¹⁶αἰγῶ^d ἐπιτιθημι.
9. ⁵³πραγματεύω ^{62 α}οὐδὲ ¹⁷νυν ¹⁷πῶ ¹⁷πάνω¹⁷ ὅστις ³¹δυναμαι ³¹ἀγα-
θὸς ³¹συ.

10. Great abundance appears [to belong] to you, and you are sailing to the very spot you have so long desired [to sail to].
 11. They sent these orders, and many others sent-word to Xenophon that he was calumniated, and that he must be-on-his-guard.
 12. I drink to thee, O king, and give thee this horse.
-

EXERCISE XLI.

1. And I immediately began-my-defence about the bill.
2. For it is plain that he-was-pretending every-thing alike.
3. Thinking that they were equitable men and such as they claimed [to be] and said they were.
4. And ship kept-charging ship, and they-kept-repelling-each other with their poles.
5. And having done these things, they began-their-breakfast, and after this [these things] they discoursed much [many things].
6. They-kept-calling each other together, and assembling vigorously during the night.

10. πολὺς³¹ συ ευποριᾶ φαίνω, και πλεω ενθα δη επιθυμew
παλαι.
11. επιστελλω² δε οὗτος³⁰ και αλλος πολὺς¹⁶ ὁ Ξενοφῶν¹⁷
αγγελω⁴² ὡς διαβαλλω^{17δ} και δεῖ^δ φυλαττω.
12. προπινω^{62 α} συ, ὦ βασιλευς²², και ὁ ἵππος οὗτος³⁰ δωρεω.

Imperfect Middle.

1. Και εγω περι ὁ προβουλευμα ευθὺς απολογew.
2. δηλος γαρ ὡς ὁμοιως^{46β} ἅπας πλαττω.
3. οιομαι⁵ ειμι επιεικης³⁸ ανθρωπος¹⁶ και οἷόςπερⁿ προ-
σποιew και φημι² ειμι.
4. ναυς¹⁸ τε ναυς^{62 α} προσπιπτω² και ὁ κοντος¹⁶ διωθεω.¹⁶
5. οὗτος³⁰ δε ποιew⁴ αριστοποιew, και μετα οὗτος⁵¹ πολὺς³⁰ ¹⁶
διαλεγω.
6. συμβοαω² τε^{62 α} αλληλοι και συλλεγω¹⁶ ἐρῶμενως¹⁶ ἢ¹⁸
νυξ.^g

7. Many horsemen and targeteers were-being-drawn-up.
 8. But whenever they charged them, they easily put-them-to-flight; and one attacked in one place and another in another.
 9. But when there was much distress, we began to speak-together about a truce.
 10. And they both gladly saw each other, and embracing each other like brothers, they feasted.
 11. Assuredly, by Zeus, I was ashamed all-the-same to have been [if I was] deceived by an enemy.
 12. But Heracleides was at a loss what to do [what he should do], for he had already happened to have drunk a little.
-

EXERCISE XLII.

1. But, my friends, it is necessary so to act that each one shall be conscious with himself of being the chief-cause of the victory.
2. Of this I wish to convict him first.
3. If we are wise, therefore, we will stick-close to him.

7. ταῦτω καὶ ἵππεὺς πολλὺς καὶ πελταστῆς.
8. ὅποτε δὲ αὐτὸς ἐπειμὶ³⁰, ῥάδιως ἀποφεύγω· ἄλλος δὲ ἄλλος ἐπιτιθῆμι.
9. ἐπεὶ δὲ ἀποριᾷ πολλὺς εἰμι διαλεγόμεθα περὶ σπονδῆ.^{51 15}^p
10. ἀσμενος^{62 β} τέ ὁράω⁷ ἀλλήλοι καὶ ἀσπαζομαι^{11 62 α} ὥσπερ
¹⁶ἀδελφός· εὐωχεῶ.
11. ναὶ μὰ Ζεὺς^a αἰσχυνῶ μεντοὶ εἰ ὑπο πολέμιος γέ
^{18 exc.}εἰμι^ε ἐξαπαταῶ.³⁰
12. ὁ δὲ Ἡρακλείδης ἀπορεῶ ὅστις ποιεῶ^{3δ}. ἤδη γὰρ
 ὑποπινῶ⁵ (§165.) τυγχάνω.²

Future Middle.

1. Ἄλλα, ὦ ἀνὴρ,^{59 20} οὕτω χρὴ ποιεῶ ὅπως ἑκάστος τις^{62 β}
³⁰ἑαυτοῦ^d συνοῖδα¹⁰ ὁ νικῆς^{16 25} αἰτιος εἰμι.^{ε n}
2. οὗτος αὐτός· ἐλεγχῶ πειράομαι πρῶτον.²⁸
3. ἦν οὖν σωφρονεῶ*,³⁰ ἔχω αὐτός.^ε

* See Note on XXXVII. 8.

4. And being asked what he was in need of, he replied, I shall want —— skins.
 5. But that you will not sink, you shall immediately know.
 6. Over the wine, which shall be shipped [sail] from Mende in the vessel of which Hyblesius is master.
 7. The clerk-of-the-court shall read to you a piece of evidence.
 8. I came up here to deny some things, and to apologise for others.
 9. But we the youngest, — namely, I and Timasion — will proceed for the present, at all events.
 10. Perhaps some will appear able to benefit us.
 11. But I-for-my-part think, that, if they shall perish, there is no safety even for us.
 12. But indeed there are not [any] boats there, in which we may [shall] sail-back.
-

EXERCISE XLIII.

1. But when he had settled the [affairs] in Lampsacus, he sailed against Byzantium.

4. ¹⁵ερωταω ¹⁶δε ¹⁶ὅστις^ε ¹⁶δεομαι^{εδ}, ¹⁶ασκος^ε, ¹⁶φήμι, ¹⁶β, ¹⁶δεομαι.
5. ²⁷ὅτι ²⁷δε ²⁷ου ²⁷καταδυω ²⁷αντικᾶ ²⁷μαλα ²⁷ειδω.¹⁰
6. ⁵¹ἐπι ³⁷οινου^ε ³⁷ὡς ³⁷πλεω ³⁷ἐκ ³⁷Μενδη ³⁷ἐν ³⁷ὁ ³⁷πλοιον ³⁷ος^α ³⁷Ἵβλη-
³⁷σιος ³⁷ναυκληρεω.
7. ³¹μαρτυριᾶ ³¹αναγινωσκω ³¹συ ³¹ὁ ³¹ὑπογραμματαεύς.
8. ³⁴ὁ ³⁴μεν ³⁴καταγορεω^{3*} ³⁴αναβαινω⁷ ³⁴εὐθαδε, ³⁴ὁ^α ³⁴δε ³⁴ὑπεραπο-
³⁴λογεω.
9. ³¹ἐγω ²⁵δε ³⁰ὁ ^{62 α}νεος ³⁰ἐγω ³⁰τε ³⁰καὶ ³⁰ὁ ³⁰Τιμασιων ³⁰πορευω ³⁰τὸ ³⁰νῦν
³⁰εἶναι (§ 160. obs.).
10. ^{62 β}ἰσως ³⁷τις^ρ ¹⁶φαίνομαι ³¹ἱκανος^η ³¹ἐγω^α ³¹ωφέλεω.
11. ³⁶νομίζω ³⁶δε ³⁶ἐγωγε, ³⁶εἰ ³⁶ἐκείνος ³⁶απολλυμι, ³⁶οὐδ⁷ ³¹ἐγω ²⁸εἰμι
²⁸οὐδεις^α ²⁸σωτηριᾶ.
12. ^{61 α}ἀλλὰ ^{61 α}δη ^{61 α}ἐκεῖ ^{61 α}ου ^{61 α}πλοιον ^{61 α}εἰμι (§ 150.) ³⁷ὡς ³⁷ἀποπλεω.

First Aorist Middle.

1. ¹⁶ἐπεὶ ¹⁶δε ¹⁶ὁ ¹⁶ἐν ¹⁶Λαμψακος ¹⁶καθιστημι, ¹⁶πλεω^α ³¹ἐπι ¹⁶ὁ ¹⁶Βυ-
¹⁶ζαντιον.^α

2. And these you, turning, pursued the fifth day.
[=for more than four days.]
 3. But it was fitting, after having called in several witnesses, to bid them seal the will.
 4. But since he has told very many lies against me.
 5. And Cyrus accordingly then answered the messengers.
 6. Having said these things and having called to him the generals, he led-out the army.
 7. For these-men are most clever at borrowing [to borrow] money in the market-place.
 8. But when they get it, and have written a bond for-money-lent-on-ships, immediately they become-forgetful.
 9. According to the laws, in-compliance-with which I made the agreement.
 10. Those who borrowed shall restore to the lenders the money that has been lent.
 11. They distributed-amongst-themselves the money, and used it for whatever [purpose] they thought fit [it-seemed-good to them].
 12. They chiefly displayed their own shamelessness.
-

2. οὗτος³⁰ δε³¹ ἐγὼ²⁵ ἡμερᾶ^{*} πεμπτος¹⁶ τρεπῶ¹⁶ διωκῶ.⁴
3. ἀλλὰ³⁸ χρή¹⁶ εἰσκαλεῶ^{*} μαρτυς¹⁶ πολὺς¹⁶ παρασημαινῶ¹⁶
κελευῶ³⁸ ὁ¹⁶ διαθηκῇ.^p
4. ἐπεὶ²⁵ δε²⁵ πολὺς^{*} καταψευδῶ^{62 β} ἐγώ.⁵
5. καὶ¹⁶ ὁ¹⁶ Κῦρος¹⁶ ἀποκρινομαι¹⁶ δη¹⁶ τότε¹⁶ ὁ¹⁶ ἀγγελος¹⁶.
6. οὗτος⁵⁶ εἶπον⁵⁶ καὶ⁵⁶ προσκαλεῶ⁵⁶ ὁ⁵⁶ στρατηγος⁵⁶, ἐξαγῶ² ὁ⁵⁶
στρατεύμα.⁵⁶
7. οὗτος^{62 β} γὰρ^{62 β} δεινός^{62 β} εἰμι^{62 β} δανειζῶ^{*} χρημα^{62 β} ἐν^{62 β} ὁ^{62 β} ἐμποριον^{62 β}.
8. ἐπειδὴν¹⁶ δε¹⁶ λαμβανῶ⁷ (§ 177. b.) καὶ¹⁶ συγγραφῇ¹⁶
συγγραφῶ¹⁶ ναυτικὸς¹⁶ εὐθὺς¹⁶ ἐπιλανθανομαι¹⁶.
9. κατὰ⁵¹ ὁ¹⁶ νόμος¹⁶ καθ' ὅσπερ^{16 62 α} ὁ¹⁶ συμβολαιον¹⁶ ποιεῶ.¹⁶
10. ἀποδιδῶμι¹⁶ ὁ¹⁶ δανειζῶ^{*} ὁ¹⁶ δανειζῶ^{4 π} ὁ¹⁶ ἀργυριον¹⁶ ὁ¹⁶ δα-
νειζῶ.^{30 π}
11. ὁ¹⁶ μὲν¹⁶ ἀργυριον¹⁶ διανεμῶ¹⁶ καὶ¹⁶ χραομαι^{9 62 α} ὅστις¹⁶ δοκεῶ²
αὐτός.^{30 16}
12. ἐπιδεικνυμι^{30 16} μαλα^{30 16} ἀναιδεῖᾶ^{30 16} ὁ^{30 16} ἑαυτου^{30 16}.

* N.B. Δανειζῶ, to lend; δανειζομαι, to borrow.

EXERCISE XLIV.

1. But now they do not appear to fear [fearing] any such danger.
2. The men-of-Phaselus do nothing strange, but just-what they have been used [to do].
3. But we have suffered the strangest thing, O judges.
4. He has both left many subscriptions [unpaid] and become head-over-ears-in-debt.
5. In which-case I think I am conscious with myself, at least, [of] having shown the greatest zeal in your behalf.
6. These [ships] in all amount to —, — for each ship of those which-were-lost, being — [in number].
7. But why, even though very much afraid, do ye thus keep-pressing-on?
8. But many of them, having previously fled, reckoned that it was better to die fighting than to fly again.
9. For he had already suffered dreadful and incurable [things] at-the-hand-of the enemy.

Perfect Middle or Second Perfect.

1. ⁸Νυν ²⁸δε ^{41 17}ουδεις ⁸τοιούτος ¹⁷κινδυνος ^{π*}φαινω⁸ δειδω.
2. ²⁶ουδεις ²⁶καινος ¹⁶διαπραττω ¹⁵ὁ ⁵⁹Φασηλίτης, ^{62 α}αλλα ¹²ὅσπερ ¹²εθω.
3. ²⁵αλλά ²⁰πασχω ^{16 2}καινος, ²ὦ ²ανηρ ²δικαστης.
4. ^{62 α}ερανος ²⁵τε ¹²λειπω ¹²πολὺς ¹²και ¹²ὑπέρχρεως ¹²γινομαι.
5. ¹⁶εν ²⁵ὅς ^{30 16}πολὺς ^{62 α}προθυμιᾷ ³⁸εμαντου ¹γε ¹δοκεω¹ ³⁸συνοιδα¹,
⁵¹περι ³¹συ⁴² ¹⁷παρεχω.¹⁷ π *
6. ³⁰οὗτος ^{46 β}ἀπας ⁵¹γυγνομαι ¹⁸μζ', ¹⁶δ' ¹⁸περι ¹⁶ἑκαστος ¹⁶ναῦς¹⁶ ¹⁶ὁ
¹⁵απολλυμι ¹⁵ιβ' ¹⁵ειμι.
7. ²²τις ^{41 17}δε ¹⁷και ¹⁷δειδω ⁸σφοδρα ⁸οὕτως ⁸επειγω ;⁸
8. ¹⁶πολὺς ^{30 16}δε ^{41 17}αυτος ⁹φευγω ⁹προσθεν ⁹λογιζομαι⁹ ⁹κρειττων
³⁸ειμι³⁸ ³⁸μαχομαι³⁸ ¹αποθνησκω¹ ¹ἢ ¹παλιν ¹φευγω.
9. ^{26 16}δεινος ¹⁶γαρ ⁵¹ἡδη ¹⁶ειμι² ¹⁶και ¹⁶ανηκεστος ¹⁶ὑπο ¹⁶ὁ ¹⁶πολεμιος⁸
^{41 2}πασχω.²

* Deponent Verbs borrow the Perfect and Aor. 1. from the Passive.

10. He knew not [nothing] to what wild-beasts he-was-approaching, [in] these men.
 11. And again on the next [day] he-wished-to-take-the-auspices, but the victims had failed.
 12. But if thou didst not know-before-hand, thou art open-to the same charge of folly as the others.
-

EXERCISE XLV.

1. But he-has-brought-forward-in-his-own-defence no evidence [to prove] that my father died in debt [owing].
2. But this excuse he-left-for-himself, thinking that he should be able [as about to be able] to mis-represent the matter from it.
3. But show to me, on-the-present-occasion also, the good-will you have always displayed.

Pluperfect Middle.

10. Ουδεις²⁸ γαρ οϊδα οϊος²³ θηριον^d πλησιαζω² ο¹⁶ ανθρωπος
ο²⁰υτος.^d
11. και παλιν ο¹⁶ υστεραιος^{d f} θυο^{9 *}, ο¹⁶ δε θυμα επιλειπω
(§ 150.).
12. ει[†] δε μη προοιδα ο¹⁶ αυτος αγνοια^ε υπευθυνος^{60 α} ειμι ο¹⁶
αλλος (§ 136. Obs. 1.).

Second Aorist Middle.

1. 'Ως⁵⁹ δε οφειλω¹ τελευταω⁴ ο¹⁹ πατηρ ο²⁸ εμους ουδεις
παρεχω μαρτυρια.
2. ο³⁰υτος δε προφασις¹ υπολειπω, ως³⁹ διαβαλλω⁷ ο¹⁶ πρᾶγμα
εκ¹⁶ αυτος δυναμαι.^{10 *}
3. εγω³¹ δε, ος¹⁶ αει ευνοιᾶ ενδεικνυμι^{17 †} και νυνι³⁶ παρεχω.

* *δοω*, to sacrifice; *δομαι*, to cause to be offered, to have a victim slain, to take the auspices.

† See note on XXXVII. 8.

‡ See note on XLIV. 5.

4. Immediately they forgot both the contracts and the laws.
 5. With-the-exception of [any] throwing-of-goods-overboard, which his fellow-voyagers should make [throw-overboard] after consulting together.
 6. And Archedamas testifies that he knew they had deposited the contract with Archenomides.
 7. He brought forward wonderfully convincing arguments.
 8. Instead of the —— wine-jars, they did not place in the vessel even —— wine-jars.
 9. When they-shall-have-sold in Pontus what they brought.
 10. We had nothing to lay hold of, nor to get possession of.
 11. And it seemed good to us not to-fall-short-of you.
 12. Having sold these things, he has paid the proceeds neither to Seuthes nor to us; but having stolen them, he enjoys them himself.
-

4. εὐθὺς ἐπιλανθανομαι¹⁶ καὶ ὁ¹⁶ ξυγγραφῆς¹⁶ καὶ ὁ¹⁶ νομος.

5. πλὴν¹⁶ ἐκβολῆς¹⁶, ὅς¹⁶ ἀν¹⁶ ὁ¹⁶ συμπλους ψηφίζω^{11*} κοινῇ¹⁶
ἐκβαλλω.⁷

(See Words. § 138.)

6. καὶ μαρτυρεω Ἀρχεδαμᾶς³⁸ οἶδα¹⁶ ὁ¹⁶ συγγραφῆ κατὰ¹⁶
θῆμι⁵¹* παρὰ Ἀρχενομιδης.^d

7. λογος θαυμασιως²⁶ ὡς¹⁶* πιθανος παρεχῶ.

8. ἀντὶ⁵¹ ὁ¹⁶ γ¹⁶ κεραμιον οὐδε⁵³ ν' κεραμιον εἰς¹⁶ ὁ¹⁶ πλοιοῦν ἐντι-
θῆμι.

9. ἐπειδὴ⁴⁴ ἀποδιδῶμι (§ 177. b.) ἐν¹⁶ ὁ¹⁶ Ποντος, ὅς¹⁶ ἀγῶ.²

10. οὐκ⁵⁹ ἐχῶ² ὅστις⁵ ἐπιλαμβάνω³ οὐδε⁵⁹ ὅστις⁵ κρατεῶ.¹³

11. καὶ⁵³ δοκεῶ ἐγὼ μὴ ἀπολειπῶ συ.

12. οὗτος ἀποδιδῶμι[†] οὐτε Σευθης ἀποδιδῶμι⁴ οὐτε ἐγὼ^{ωδ}
γυγνομαι^{8*}, ἀλλὰ αὐτος κλεπτῶ⁷ παομαι.¹⁷ ‡

* πῶς δοκεῖς, οἶον, ὅσον, ἔς, are added occasionally to adjectives and adverbs; as, θαυμαστὸν ὅσον κατεκλάγη, υπερέστη δαμόνιον ὅσον, ἔθει δρόμῳ, πῶς δοκεῖς; he was wonderfully frightened; he was strangely delighted; he ran fast—you cannot imagine how fast.

† ἀποδιδῶμι, to give back, pay; ἀποδίδομαι, to sell.

‡ πείσομαι, ἐπάσάμην, πέπαμαι (cum vi praesentis), to enjoy; πατέομαι, ἐπάσάμην, πέπαμαι, to eat.

EXERCISE XLVI.

1. For to-be-deprived of all [things] is a painful and hard thing.
2. But when the watch-word came back-again, being returned [from one to the other], Cyrus commenced the pæan.
3. So that the price of the wine that was-being-sold was a talent.
4. Together with the expenses, which ought-to-have-been spent.
5. Slaying belongs to men-who-conquer, but dying to men-who-are-being-defeated.
6. And the army too, if they met-with any-thing left-along [the road], set-fire-to-it.
7. And as leaders there-have-come Lacedemonians, who are considered to be the bravest.
8. For purple tunics, and collars on their necks, and bracelets on their arms [hands], are worn by the Persians.
9. By Jove, I saw you tripping both in your minds and in your bodies.

Present Passive.

1. Πας γὰρ ἀποστέρω λυπηρὸς εἰμι καὶ χαλεπός.
²⁶ ^{62 α} ¹⁶
2. ἐπεὶ δὲ παλιν ἤκω ὁ ξυνθῆμα ἀνταποδίδωμι, ἐξαρχῶ ⁵⁷
¹⁷
ὁ Κῦρος ὁ παιᾶν.
3. ὥστε εἰς τάλαντον ὁ τιμὴ εἰμι ¹⁶ ¹⁶ ³⁸ ὁ οἶνος ὁ πῶλεω. ¹⁶
4. ⁵¹ ¹⁶ συν ὁ ἀναλωμα ὅσος δεῖ ² ἀναλίσκω.
5. ὁ ¹⁶ μὲν νικῶ ^{62 β} ὁ κατακαίνω ¹, ὁ δὲ ἡττῶ ὁ ἀποθνήσκω
εἰμι.
6. καὶ ὁ στρατιά δέ, εἰ τις ^{62 α} παραλείπω ἐντυγχάνω ^{1 δ},
κατακαίνω. ²
7. ἡγεμόνων δὲ ἤκω ¹ Λακεδαιμονίος ὁ κρατιστὸς νομίζω
³⁸
εἰμι.
8. πορφύρεος γὰρ χιτῶν καὶ στρεπτός περὶ ὁ ⁵¹ ¹⁶ δερὴ ^d καὶ
^{13 exc.} ¹⁷ ¹⁶ ¹⁸ ⁵¹ ¹⁵
ψέλλιον περὶ ὁ χεὶρ ^d ὑπὸ ὁ Περσῆς ^ε φορεῶ.
9. νῆ Ζεὺς ³¹, σὺ ^p ὄραω ² καὶ ὁ ¹⁶ γνῶμη ^d καὶ ὁ σῶμα
σφαλλῶ.

10. His subjects [those-who-are-ruled] honour Cyrus as a father.
 11. Then, indeed, it began-to-be-known that he was sent-secretly.
 12. And of one side many were wounded; of the others, none.
 13. And having become so-large, the empire of the Persians was ruled by the one mind of Cyrus.
 14. But when Cyrus had died, all-things were-gradually-turned to the worse.
-

EXERCISE XLVII.

1. He-is-buried at the crossing of the Cephissus.
2. And having-been-drawn-up thus, they-began-to-march up.
3. I do not see that there is any danger to you, if you were openly deprived-of the property [to you deprived].

10. ὁ ἀρχὼ Κυρὸς ὡς πατὴρ σεβῶ.¹⁹⁸

Imperfect Passive.

11. ἐνθα δὴ γιγνώσκω ὅτι ὑποπεμπτός εἰμι.³
12. καὶ ὁ¹⁶ μὲν¹⁶ πολὺς τιτρώσκω, ὁ δὲ²⁸ οὐδεὶς.
13. τοσοῦτος δὲ γιγνομαι¹⁴, ὁ ὁ¹⁶ Περσῆς ἀρχὴ¹⁵ εἰς²⁸ γνῶμη^d
ὁ¹⁶ Κυρὸς κυβερναομαι.
14. ἐπεὶ δὲ Κῦρος τελευτᾷ^{4*} πας²⁹ ἐπὶ ὁ⁵¹ χειρῶν τρεπῶ¹⁶
(§ 150.).

Perfect Passive.

1. Θαπτῶ μὲν ἐν ὁ¹⁶ διαβάσις ὁ¹⁶ Κηφισός.
2. οὕτω δὲ συντάσσω⁴² χωρῶ² ἀνω.
3. οὐχ ὁρᾷ κίνδυνος οὐδεὶς ἐγὼ φανερός νυν ἀφαιρῶ¹⁶ ὁ¹⁶
χρημα.^{2p}

4. But what tends to pleasure has been given to this man.
 5. But concerning the things-laid-to-my-charge, I will apologise, just-as the laws command.
 6. But let no-one, induced by arguments out-of-court, listen to me with-a-more-estranged-mind.
 7. But the others followed more boldly, because their bodies were inured-to-toil.
 8. These-men came to-me with Lacritus here, having-got-acquainted with-him some-how-or-other.
 9. These-things have-been-stated expressly in the laws.
 10. But instead of the wine having-been-bought by them, as much as ought [to have been bought].
 11. Though doing no wrong, we have been robbed of our own property, as though right-of-plundering had-been-granted to-the-men-of-Phaselus against the Athenians.
 12. For he-was-honoured by Cyrus on account of [his] good-will and faithfulness.
-

4. ¹⁶ὅς ⁶⁸δε ⁵¹εἰμι ¹⁶πρὸς ³⁰ἡδονῇ, ¹⁶οὗτος ³⁰δίδωμι.
5. ⁵¹περὶ ¹⁶δε ¹⁶ὁ ⁶²κατηγορεῶ^ε ¹⁰απολογεῶ¹⁰ ⁶²ὥσπερ ⁶²ὁ ³⁸νόμος ³⁸κελεῖται.
6. ²⁸μηδεὶς ³¹δε ¹⁶συ ¹⁶ὁ ⁴²ἐξῴθεν ⁴²λόγος^d ⁴²ἀγὰρ ⁴²ἀλλοτριοςⁿ ⁶²ἀκουῶ¹ ⁶²ἐγώ.^ε
7. ⁵¹ὁ ¹⁶δε ³⁸ἐρρωμένως ³⁸ἐπομαι⁹, ⁵¹διὰ ¹⁶ὃⁿ ³⁸ὁ ³⁸σῶμα ³⁸ἐκπονέω.²
8. ³⁰οὗτος ⁵⁷προσερχομαι⁷ ⁶²ἐγώ ⁵¹μετὰ ³⁶Λακρίτος^ε ³⁶οὗτοςⁱ ⁴²ὁπόθεν-δηποτε ³⁰γνωρίζω ³⁰οὗτος.
9. ³⁰οὗτος ¹⁶μὲν ¹⁶ἐν ¹⁶ὁ ¹⁶νόμος ¹⁶διαρρηδὴν ¹⁶γραφῶ (§ 150.).
10. ⁵¹ἀλλ' ¹⁶ἀντὶ ³⁸ὁ ³⁸ἀγοραζῶⁱ ³⁰αὐτός^d ¹⁶ὁ ¹⁶οἶνος^a ⁵⁷οἶός^a ⁵⁷πρὸς-⁵⁷σηκεῖ.²
11. ³⁸οὐδεὶς^{a n} ¹⁶ἀδικεῶ^{1 π} ¹⁶συλαῶ ¹⁶ὁ ¹⁶ἡμέτερος (§ 140.) ¹⁶αὐτός ⁶²(§ 145. obs.) ⁶²ὥσπερ ⁶²δίδωμι (§ 163.) ⁵⁹σῦλον^p ⁵⁹Φασηλιτῆς ⁵⁹κατὰ ⁵⁹Ἀθηναίῃς.^ε
12. ⁵¹τιμᾶν ⁵¹γὰρ ⁵¹ὑπο ⁶²Κῦρος^ε ⁶²δι' ⁶²ἐννοιά ⁶²τε ⁶²καὶ ⁶²πιστοτῆς.

EXERCISE XLVIII.

1. The money was-fully-paid, and all his accounts with the city had-been-settled by-him.
2. But many of the legacies [things that were left] had not been written in the will, but were [mere] memoranda.
3. They had been freed from the blame of not letting the house.
4. But when the generals had been chosen, the soldiers assembled.
5. But the rest of the phalanx [the other phalanx] of the allies had-been-stretched towards the right.
6. And the other things had been arranged by them, but the Thracians did not give hostages.
7. If anything noble had been done by you against the barbarians in Asia.
8. But when the phalanx had been doubled, the Mantineans no longer went away.
9. None of those things which had been found previously had been taken away.

Pluperfect Passive.

1. Εκτινω (§ 150.) ¹⁶ ὁ ²⁹ χρημα ³⁰ και ¹⁶ πας ¹⁶ αυτος ¹⁶ διαλυω ὁ ¹⁶ προς
¹⁶ ὁ ¹⁶ πολισ.^a
2. ¹⁶ πολυς ¹⁶ δε ὁ ¹⁵ καταλειπω ¹⁶ οὐ ¹⁶ γραφω ¹⁶ εν ὁ ¹⁶ διαθηκη, ὑπο-
¹⁶ μνημα δ' ¹⁶ ειμι (§ 150.).
3. ¹⁶ ὁ ¹⁶ μη ¹⁶ μισθω ¹⁶ ὁ ¹⁶ οικος ὁ ¹⁶ αιτια ¹⁶ απολυω.
4. ¹⁶ ἐπεὶ ¹⁶ δε ⁵⁶ αἶρω ὁ ¹⁶ στρατηγος, ὁ ¹⁵ στρατιωτης ⁵⁷ συνερ-
¹⁶ χομαι.⁷
5. ὁ ¹⁶ δε ¹⁶ αλλος ¹⁶ φαλαγξ ὁ ¹⁶ συμμαχος ¹⁶ αποτεινω ¹⁶ προς ὁ
¹⁶ δεξιος.^{a n}
6. ¹⁶ και ὁ ¹⁶ μεν ¹⁶ αλλος ὁ ¹⁶ μολογεω (§ 150.) ¹⁶ αυτος^d, ὁ ¹⁶ μηρος ¹⁶ δε
¹⁶ ου ¹⁶ διδωμι² ὁ ¹⁶ Θραξ.
7. ⁶² ει ¹⁶ τις ⁵¹ καλος ¹⁶ προς ὁ ¹⁶ εν ὁ ¹⁶ Ασια ¹⁶ βαρβαρος^a ¹⁶ επιπρασσω
¹⁶ συ.^{d p}
8. ¹⁶ ἐπεὶ ¹⁶ δε ¹⁴ διπλω ὁ ¹⁶ φαλαγξ, ὁ ⁵³ Μαντινευς ¹⁶ ουκετι ¹⁶ απειμι.
9. ὁ ²⁸ σος ³⁰ προσθεν ¹⁶ εὕρισκω (§ 150.), ¹⁶ ουδεις ¹⁶ αυτος ¹⁶ αφαιρω.

10. It had been allowed, however, that he especially honoured those who were brave in war.
 11. And quickly had he mingled with his companions, so as to be familiarly disposed to them, and quickly too had he attached-to-himself their fathers.
 12. And he proclaimed that whosoever of the soldiers should be caught [being] inside shall-at-once-be sold.
 13. Whatever-things shall-appear to be the best, shall-at-once-be-done.
-

EXERCISE XLIX.

1. I shall often be obliged to speak about myself.
2. He will be arrested, and will either suffer something on the spot, or shall be even handed-over to Pharnabazus.

10. ⁶² ὁ γ^ε ¹⁶ μεντοι αγαθος εἰς πολεμος ομολογεω διαφεροντως
τιμαω.¹
11. καὶ ταχὺ ¹⁶ μεν ὁ ηλικιωτης^d συγκεραννυμι, ⁶² ὥστε οικειως
¹⁹ διακειμαι² *, ταχυ ³⁰ δε ὁ ¹⁶ πατηρ αυτος αναρταω.¹⁸ †

Paulo-Post Future.

12. καὶ κηρυττω⁴ ὅστις ⁴¹ αν ἀλίσκομαι¹⁷ ενδον ¹⁶ εἰμι ὁ στρα-
¹⁵ τιωτης ὅτι πιπρασκω.
13. ¹⁶ ὅς ³⁸ μεν αν δοκεω¹⁷ εἰμι ³⁸ αριστος, πρασσω.

First Future Passive.

1. ⁵⁰ Πολλακις ⁵¹ αναγκαζω ³⁰ περι ¹⁶ εμαντου⁸ λεγω.
2. συλλαμβανω καὶ ἡ ^α αυτου τις πασχω η καὶ Φαρνα-
βαζω παραδιδωμι.

* N. B. The indicative is regular, the infinitive properispomenon.

† Deponents borrow the perfect, pluperfect, and first aorist from the passive.

3. Call all the Persians to rejoice with me.
4. Having heard these things, he will be affected in his soul.
5. But what will you do with him? What else, said he, but [that] shall be compelled to work in-chains [bound].
6. Being-led out into the fields, he shall have his fill [of] hunting.
7. And all the animals that shall be caught in the park, shall he let-go again.
8. But the golden-ornaments of my mother, and the goblets of my father, shall be left behind.
9. How shall not he from all [these considerations] be proved to have received the dowry?
10. If, therefore, he should even now repeat any of these arguments, he will be easily convicted [of] lying.
11. I was-considering how I shall free-myself from my pledge to the bank.

3. Περσης ³¹πας παρακαλεω ³¹συνηδομαι ^π ³¹ἐγω.^d
4. ακουω ³⁰δε ¹⁶οὗτος ¹⁶ὁ ¹⁶ψυχη (§ 142.) δακνω.
5. ³²τιςⁿ ³⁰δ' ¹⁶αυτος^d ¹⁶χραομαι; ⁴¹τις ⁴¹αλλοςⁿ, ⁴¹φημι, ⁴¹η ²⁰δεω²⁰
εργαζομαι αναγκάζω;
6. ⁵¹επι ¹⁶ὁ ¹⁶αγρος^a ¹⁵εξαγω¹⁵, ¹⁵εμπιπλημι ¹⁵θηραι.^{1πn}
7. ⁶²ὅσος ¹⁶τε ¹⁶αν ¹⁶ὁ ¹⁵θηρίον ¹⁵εν ¹⁵ὁ ¹⁵παραδεισος ¹⁵ἀλισκω (§ 150.),
¹⁵παλιν ¹⁵αφιημι.
8. ²³ὁ ¹⁶δε ¹⁹χρυσιον ¹⁶ὁ ¹⁹μητηρ ¹⁶και ¹⁶ὁ ¹⁹ὁ ¹⁹πατηρ ¹⁹εκπωμα ¹⁹κατα-
¹⁹λειπω (§ 150).
9. ⁶⁰πως ^εουν ²⁹εκ ¹⁸πας ⁴²ευρισκω ¹⁸ὁ ⁴²προῖξ ¹⁷κομιζομαι; ^{πn}
10. ⁶²αν ³⁰ουν ¹⁶και ³⁰νυν ¹⁶ειπον* ⁶²τις ³⁰οὗτος ¹⁶ὁ ¹⁶λογος, ¹⁶ῥαδιως
¹⁶ελεγχω ⁸ψευδομαι.^{πn}
11. ¹⁶σκοπεω⁹ ¹⁶ὅπως ⁵¹απολυω^a ¹⁶ὁ ¹⁶εγγνη^g ¹⁶ὁ ¹⁶επι ¹⁶ὁ ¹⁶τραπεζᾶ.^a

* See Note on XXXVII. 8.

12. If he shall be shown to have confessed these-things before Democharea.
 13. These-things shall be concealed beneath the bed.
-

EXERCISE L.

1. For the attempt of Harmodius and Aristogiton was undertaken.
2. But he, fearing the power of Hipparchus, immediately plans an overthrow of [for] the tyranny.
3. And during this time it was reported that the enemy were flying.
4. Thence having come to Chrysopolis in [of] Calchedonia, they found it already walled.
5. There were drawn up, however, in-addition-to them, targeteers and light-armed darters.

β. Second Future Passive.

11. ⁵¹ ¹⁶ ³⁰ ⁴¹
 11. εἰ φαίνομ* πρὸς ὃ Δημοχαρὴς^a οὗτος ὁμολογέω.^{5π2}

12. ³⁰ ⁵¹ ¹⁶ ¹⁶
 12. οὗτος δὲ ὑπὸ ὃ κλιῖται^a κρυπτῶ (§ 150.).

First Aorist Passive.

1. ¹⁶
 1. ὃ γὰρ Ἀριστογείτων καὶ Ἄρμοδιος τολμήματα ἐπι-
 χεῖρεω.

2. ⁴¹ ¹⁶
 2. ὃ δὲ φοβέω³⁰ ὃ^a Ἰππαρχος δυνάμει εὐθὺς καταλύσει¹⁶
¹⁶ ¹⁷
 ὃ τυραννίς.

3. ¹⁶ ³⁰
 3. ἐν δὲ ὃ χρόνος οὗτος ἀγγελλῶ ὅτι φεύγω¹³ ὃ πο-
 λεμῖος.^p

4. ¹⁶ ¹⁴ ¹⁶
 4. ἐντεῦθεν ἀφικνεομαι¹⁴ ὃ Καλχηδονίᾳ εἰς Χρυσόπολιν
⁴¹ ³⁰ ¹⁶
 ἤδη εὕρισκω⁷ τειχίζω²⁰ αὐτός.^f

5. ⁶² ⁵⁹ ³⁰ ¹⁶ ⁵⁵ ⁶² ¹⁶
 5. τάσσω μέντοι ἐπὶ αὐτοῖς^d πελτοφόρος τε καὶ ψίλος
¹⁶ ²
 ἀκοντιστής.

* This may be considered either a Fut. 2. pass., or Fut. 1. mid. = φανούμαι.

6. On this account my father did not wish the house to-be-let.
 7. And besides he himself made evident the amount of the money bequeathed.
 8. But ye must have [it is necessary that ye have] all the great property that was bequeathed.
 9. Take then the evidence, and read it all to them, in order that, being reminded of the things testified, they may more-accurately decide about them.
 10. How, then, the Greek-force was assembled by Cyrus, and all the things that were done in the expedition-up-the-country, has been shown in the former book.
 11. When then Philip was-expelled from Eubœa by you.
 13. Ye were not afraid of the power and glory then belonging to the Thebans.
-

⁵¹ δια ³⁰ οὗτος ¹⁹ ὁ πατήρ σου βουλομαι⁹ (§ 53. obs. 2.)

³⁸ μισθῶ ¹⁶ ὁ οἶκος.

ἐτι δε ³⁰ αὐτός ¹⁶ ὁ πλῆθος ¹⁶ ὁ καταλείπω χρημα ἐμφανῆς
ποιῶ.⁴

ἀλλ' ἀναγκη ²⁷ μέγας ¹⁶ ὁ καταλείπω ³¹ πᾶς ^{62 β} συ εχω εἰμι.

^{46 α} λαμβανω⁷ ¹⁶ δη ὁ μαρτυρια⁹ ^{30 16} και ἀναγινωσκω⁷ αὐτος

²⁹ πᾶς ⁴¹ ἐφέξῃς, ¹⁶ ἵνα ⁴² μιμησκω²⁰ ¹⁶ και ὁ ⁴² μαρτυρεω

(§ 132. f.), ²⁵ ἀκριβώς (§ 97.), ⁴⁴ διαγινωσκω⁷ ⁵¹ περὶ

^{30 16} αὐτός.⁸

ὥς μεν ουν ²⁶ ἀθροίζω Κυρός^d ὁ Ἑλληνικόςⁿ ²⁶ και ὅσος εν

^{46 β} ὁ ἀνοδος ¹⁶ πρᾶσσω (§ 150.) ¹⁶ εν ὁ ¹⁶ ἐμπροσθεν ¹⁶ λογος
δηλω.¹⁷

ἐπειδὴ ^{62 α} τοῖνυν ¹³ εκ ὁ ¹³ Εὐβοία ὁ ¹³ Φιλιππος ὑπο ¹³ συ⁶
ἐξέλαινω.

νυ φοβέω* ὁ τότε ⁶ Θηβαῖος ῥώμη⁶ ⁶ και ⁶ δοξα ὑπαρχω.

* N.B. φοβέω, *terreo*; φοβοῦμαι, *timeo*.

EXERCISE L a.

1. But that these drachmæ were inscribed in the will,
these-men testify against each other.
2. But I see many sheep, which, by being flayed and
inflated, will easily afford means-of-crossing.
3. Let them refund the interest which last-year was-
written in the contract.
4. But when they-were-assembled at the crossing of
a ravine, they put-to-flight many.
5. Hearing these-things, the guide of the way was
much frightened.
6. And he bid others say, why each-one was struck.
7. But those who were-brought-up by the same
mother, and who-grew-up in the same house.
8. But the soul, as long as it is in the mortal body,
lives, but when it is separated from this, it is
dead.
9. But to Mœriades all the slaves were given-in-
charge.

Second Aorist Passive.

1. Οὗτος³⁰ δε ὁ¹⁶ δραχμη¹⁶ οὗτος³⁰ γραπτω⁵⁸ εν ὁ¹⁶ διαθηκη⁵⁹ κατα³³
αλληλων⁵ καταμαρτυρεω.
2. πολλὺς¹⁶ δε ὁ⁵⁹ραω¹⁶ προβατον, ὅς⁴¹ αποδερω⁴¹ και φυσαω²⁰
ῥαδιως¹¹ αν παρεχω³ (§ 150.) ὁ¹⁶ διαβασῖς.
3. ὁ¹⁶ τοκος⁹ αποδιδωμι^{7β} ὁ⁴¹ περὺσῖ γραπτω^{*α} εἰς ὁ¹⁶ συγ-
γραφη.
4. ἐπεὶ δε συλλεγω^α, ἐπι¹⁶ διαβασις^δ χαραδρα¹⁶ τρεπω
πολύς.
5. οὗτος³⁰ δε ακουω⁴ ὁ¹⁶ ἡγεμὼν ὁ¹⁶ ὁδος¹⁶ μαλα εκπλησσω.*
6. αλλος δε κελευω² λεγω⁵¹ δια τις³³ ἕκαστος^α πλησσω.^α
7. ὁ⁵¹ δε ὑπο ὁ¹⁶ αυτος¹⁶ μνητηρ¹⁹ τρεφω⁴¹ και εν ὁ^{αυτος}
οικια⁴¹ αυξανω.^{30π}
8. ὁ^{αυτος} δε ψυχῇ, ἕως¹⁶ μεν αν εν ὁ¹⁶ θνητος^{σωμα} εἰμι, ζωω,
ὅταν³⁰ δε οὗτος⁸ απαλλασσω⁴⁰ (§ 177.), θνησκω.²
9. ὁ^{αυτος} δε Μοιριαδης^{46β} ἀπας ὁ^{αυτος} ανδραποδον επιτρεπω (§ 150.).

* N. B. The simple form ἐπλήγην applies only to the body; the compounds ἐξεπλάγην, κατεπλάγην, with α, only to the mind.

10. But when Hegisistratus, missing the boat, owing to its being night, was drowned.
 11. Take and read the whole [of the] decree that was enacted for me.
 12. But Zeno, if ever a man was so, was brought up in [the midst of] everything that-could-tend-to-happiness.
-

EXERCISE LI.

1. [It was] not Hipparchus, as most men suppose, but Hippias, as being the eldest [who] had the chief-rule.
2. Thus, then, we too came here.
3. And one would have thought that it would be necessary to fight at-all-events with the leaders on an equality.
4. And-yet, if any one of these-things was true, he would have done none of them, but-would-have exercised-caution as to all.

- 10 ὥς·δε Ἡγησιστρατος ⁴¹διαμαρτανῶ⁷ ὁ ¹⁶λεμβος^ε ⁵¹δια ¹⁶ὁ^ν
¹⁸νυξ^α ³⁸εἰμι¹, αποπνιγῶ.
 11. ⁴¹λαμβάνω⁷* ⁶²αναγινωσκῶ⁷ ὁ ⁴¹ψηφισμα ὅλος ⁴¹γραφῶ
⁶²εἰμι¹, αποπνιγῶ.
 12. ὁ ⁶²δε Ζηνων, ¹⁸εἰ τις ¹⁸καὶ ἄλλος, ¹⁸ἐν πᾶς οὐβιος^p τρεφῶ.

DEPONENT VERBS. Indicative.

1. Οὐ Ἰππαρχος ⁶²ὥσπερ ὁ ¹⁶πολύς ²⁵οιομαι, ⁴¹ἀλλὰ ¹⁶Ἰππιᾶς ¹⁶πρεσβυς ²εἰμι, ⁷εἰμι¹ ὁ ²ἀρχῆ.
 2. οὕτως οὖν ³¹καὶ ἐγὼ ⁶²δευρο ¹⁶πορευομαι.*
 3. ⁶²καὶ ⁶²οιομαι ³ⁿἀν τις ¹⁶δει³ⁿ ὁ ^dγε ¹⁶πρωτοστατης^d ¹⁶ἐκ ὁ ¹⁶ἰσος ¹⁶μαχομαι.
 4. ⁶²καὶ ⁶²οἱ ³⁰εἰ τις ³⁰οὗτος ²⁸εἰμι² ³⁰ἀληθής, ¹⁶οὐδεις ¹⁶ἀν ²⁹αὐτος ¹⁶ποιεῶ⁴ ¹⁶ἀλλὰ ¹⁶πας ¹⁶ἀν ¹⁶εὐλαβεομαι.

* The perfect, pluperfect, and first aorist of the passive form have an active meaning in deponents.

5. So as not to afford to this-man a good excuse for not restoring to you what he promised.
 6. I-will-endeavour, however, to do this as moderately as possible.
 7. But ye receive, citizens, my arguments' in-a-friendly-way.
 8. Ye saw what straight-forward and just [words] I speak.
 9. But malignant as you are, Æschines, this was a very foolish thought of yours.
 10. But when he began to lead-on quicker, the one led, the others followed in-good-order.
 11. He asks them, if they any where have seen any other army, [that is] a Greek one [being Greek].
 12. But the —— earthenware-vessels they never attempted, nor even intended to put into the boat.
-

EXERCISE LII.

1. Whosoever desires to live, let him try to conquer.
2. But let two of the oldest generals take-charge of the wings on each side.

5. ὥς ³⁹μη παρ³⁰εχω⁷, οὗτος, προφασίς δικαίος ³⁸μη αποδι-
δωμι¹· συ³¹ ὅς¹⁶ ὑπισχνεομαι.¹⁴
6. πειραομαι ³⁰μεν οὖν ὥς μετριος (§ 97.) οὗτος ποι³⁰εω.
7. ὁ ¹⁶δε λόγος ⁴⁷εὐνοϊκῶς δε¹⁵χομαι, ὦ πολίτης.
8. θεαομαι¹¹ ¹⁴δε ὥς ἄπλοος καὶ δικαίος λεγ¹⁴ω.
9. κακο⁴¹θης δ' εἰμι³⁰, Αἰσχίνης, οὗτος παντελῶς ³⁰εὐ³⁰θη³⁰ς ἵ³⁰οιομαι.²⁰
10. ὥς δ' ²⁵αρχομαι¹¹ αγω²⁵ ταχύν, ὁ ²⁵μεν ἡγεομαι⁹, ὁ δ' ἐπο-
μαι ²⁵εὐτακτῶς.
11. ^{30 16 62 α}ερωτα^{12 α}ς αὐτος, εἰ ^{12 α}που ^{12 α}αἰσθανομαι ^{12 α}ἄλλος στρατευμα⁸
^{18 exc.}εἰμι²⁶ Ἑλλήνικος.
12. ὁ ¹⁶δε ⁵⁹κεραμῖον ὁ γ' οὐδ' ⁵⁹μελλω⁴ οὐδ' ³⁹διανοεομαι³⁰
³⁹ἐντιθ³⁹ημι εἰς ὁ πλοῖον.

Deponent Imperative.

1. Ὅστις ^{62 α}μεν ζα^{62 α}ω επιθυμ^{62 α}εω, πειραομαι νικα^{62 α}ω.
2. ὁ ¹⁶δε ¹⁵πλευρα ^{56 16}ἐκατερος⁸⁷ δυο ὁ ^{56 16}πρεσβυς ^{56 16}στρατηγοςnd
επιμελεομαι.

3. Come now, by the gods, and look-at my affairs,
how they are.
4. But listen to me only, as to one speaking old and
customary [words].
5. And of these things, said he, bethink-yourselves
last.
6. Think these-things to be just, and assist us the
injured [parties].
7. Think with yourselves, if ever yet ye have known
or heard of any-persons thus injured.
8. And-yet consider that this is a proof of his not
having given-the dowry.
9. But if the-defendant has brought-a-false-accusation,
do not give-yourselves-needless trouble, judges.
10. But be men, soldiers, and fight zealously.
11. Blame the most-guilty, judges, and avenge the
injured.

3. *αγετε* δε, *προς* Θεος⁵ και ὁ *εμος*^a *σκεπτομαι*¹¹, ὡς *εχω* (§ 150.).
4. ὡς οὖν *παλαιός*¹⁶ και *εθιζω*⁴²¹⁷ *λεγω*³¹ *εγω*⁵ οὕτως *αποδεχομαι*.
5. και οὗτος, *φημι*, *μιμνησκομαι*⁷ *τελευταίος*.⁵
6. οὗτος *ἡγεομαι*³⁰ *δικαιος*³⁸ *ειμι*, και *εγω*^d ὁ *αδικεω*¹⁵ *βοηθεω*.
7. *ενθυμιομαι*⁵¹⁸ *προς* *συ*³¹^a *αυτος*, *ει* *τις* *πωποτ'* *οιδα* *η ακουω*⁴ *ουτως* *αδικεω*.¹⁷
8. *καιτοι*⁶²^a *σκεπτομαι*¹¹ ὅτι οὗτος, *ειμι* *τεκμηριον* ὁ *μη διδωμι*²⁸⁵ ὁ *προιξ*.^{16 18}
9. *ει* δε *συκοφαντεω*⁵ οὗτοσι, *μη περιεργαζομαι*⁸ *συ*ⁿ, ὡ *δικαστης*.¹⁶
10. *γυγνομαι* δε *ανηρ*,²⁰ ὡ *στρατιωτης*, και *μαχομαι* *προθυμως*.¹⁵
11. ὁ *μεν* *αιτιος*^a *μεμφομαι*, ὡ *δικαστης*, ὁ^d *δε* *αδικεω*¹⁵ *τιμωρεω*.^{1*}

* N. B. *τιμωρεῖν* τινι, *to avenge a man*; *τιμωρεῖσθαι* τινα, *to take vengeance on, to punish him*.

EXERCISE LIII.

1. But we think [it seems-good to us] to march through the country as harmlessly as we possibly-can.
2. In order that, if they are still safe, we may fight in-conjunction-with them.
3. With whichever-of-the-two-parties therefore ye shall perceive what is done succeeding, choose these things.
4. I shall suffer nothing more, if I shall be with the Deity.
5. I fear, said he, lest I should become foolish.
6. Thinking that he is clever, he supposes he shall mislead you wherever he chooses.
7. If I shall be able to tell you what-things have-been-done by him.
8. But he will confess, if any one asks him, that these things were in the ship.
9. If then we, being three, shall be unanimous, these things will be valid.
10. But when he perceives that I and Phocritus are agreed, he will be annoyed.
11. For the issue of all things is, as the Deity shall choose.

Deponent Subjunctive.

1. ³¹Εγὼ ¹⁶δοκεῶ ⁸διαπορευομαι ὁ ¹⁶χωρᾶ ⁸ὡς ⁸αν ⁸δυναμαι ⁸ασινῶς (§ 97.).
2. ^{62 β}ὅπως, ⁵¹εἰ ³⁰ἐτι ⁸εἰμι ⁸σωος, ⁸συν ⁸ἐκεῖνος ⁸μαχομαι.
3. ⁸ὅποτερος ⁸αν ⁸οὖν ⁸αἰσθανομαι ὁ ¹⁶πρασσω ^{20 π}, ^{41 16}συμφερῶ ^{7 π}·
(§ 164.) ³⁰οὗτος ⁸αἵρεομαι.
4. ²⁸οὐδεις ⁸ἐτι ⁸πασχω, ⁵¹ἥν ¹⁶μετα ¹⁶ὁ ⁸θεος ⁸γίνομαι.¹⁴
5. ¹²δεῖδω ⁸φήμι, ⁸μη ⁸ἡλιθίος ⁸γίνομαι.¹⁴
6. ⁸ἡγεομαι ⁸δεινός (§ 162.) ²⁶εἰμι, ³⁸οἰομαι ³¹παραγωγ ³¹συ^p
⁸ὅποι ⁸αν ⁸βουλομαι.
7. ^{62 α}ἀνπερ ³⁰ἐγὼ ¹⁶ὁ ⁴²πρασσω^{17 π} ¹⁶αὐτός^d ⁵¹πρὸς ³¹συ^p ³⁹εἶπον ⁴⁰δυνα-
μαι.²⁰
8. ³⁰ὁμολογεῶ ^{62 α}δε ⁸ἐκεῖνος, ³⁰ἣν ¹⁶τις ¹⁸ερομαι, ⁸οὗτος ⁸ἐν ⁸ὁ ⁸ναυς
³⁸ἐνεῖμι.
9. ²⁸ἥν ¹⁸μεν ⁸τρεῖς ⁸εἰμι ⁸ὁμογενῶν ⁸γίνομαι¹⁴, ³⁰οὗτος ⁸κυρίως
⁸εἰμι.
10. ⁸ὅταν ⁸δε ⁸αἰσθανομαι ὁ ⁸ὁμογενῶν ⁸εἰμι^{a π} (§ 164.) ^{7 β}ἐγὼ
¹⁶καὶ ⁸ὁ ⁸Φωκρῖτος, ²¹λυπεῶ.
11. ⁸ὁ ⁸μεν ⁸γὰρ ⁸περας, ⁸ὡς ⁸αν ⁸ὁ ⁸Δαιμῶν ⁸βουλομαι, ²⁸πας ⁸γι-
γνομαι.

12. But if ye will choose the best of those things which are apparent and possible, as far as I am concerned ye shall choose them.
-

EXERCISE LIV.

1. But it-seemed that no mean force should be sent, lest what-had-been-done should be in vain.
2. But Xenophon, hearing [of it], said that they rightly found-fault.
3. But they said that they-are-besieged on a hill, and that all the Thracians had-surrounded them.
4. If I praise him, justly would ye both blame and hate me.
5. But I risked many-things, that ye might not become enemies to any of the Greeks.
6. But the Athenians bearing in mind that never yet were the Lacedæmonians settled, as they had settled the Athenians.
7. For who would not have admired the virtue of those men?

ἦν δὲ ὁ φαίνομαι^{8 π} καὶ ἐνείμι^{18 ex. 16} ὁ βέλτιστος αἶρεο-
 μαι^{31 14} ἔγω γε ἐνεκᾶ αἶρεομαι.¹⁰

Deponent Optative.

1. Δοκεω⁴² οὐ φαῦλος πεμπτεος³⁸ δύναμις (§ 166. α.) εἰμι,
 ὅπως μὴ ματὴν ὁ ποιεω⁴² γίνομαι^{17 π 14} (§ 150.).
2. ἀκουω⁴ δὲ ὁ Ξενοφῶν λεγω³ ὅτι ορθῶς⁴⁷ αἰτιαομαι.
3. ὁ δὲ λεγω³ ὅτι πολιορκεω¹⁶ μὲν ἐπὶ λοφος⁵¹, ὁ δὲ Θραξ⁴²
 παρὰ περὶ κυκλοομαι^{30 16 17} αὐτος.^a
4. εἰ μὲν ἐπαινεω^{80 16} αὐτος, δικαίως^{62 a} ἀν' ἔγω καὶ αἰτιαομαι⁸
 καὶ μισεω.¹³
5. πολὺς δὲ κινδυνευω¹⁶, ὅπως μὴδεις²⁸ ὁ Ἕλληνας πολέμιος
 γίνομαι.¹⁴
6. εὐθυμιομαι^{41 20} δὲ ὁ Ἀθηναῖος, ὅτι οὐπω διακειμαι⁸ ὁ
 Λακεδαιμόνιος, ὥσπερ^{62 a} ὁ Ἀθηναῖος διατιθῆμι.^{7 a}
7. τίς γὰρ οὐκ ἀν' ἀγαμαι³² ὁ ἀνὴρ ἐκεῖνος ὁ ἀρετῇ^{20 20 16 16} ;

8. In order that they might use what-was-expedient, but abstain-from what-was-hurtful.
9. Who would not be-a-suitor to Astyages for us?
10. How could there be men more-wicked or more-shameless than these?
11. Being convicted, if any of the property were to remain-over in Pontus.
12. But they did this to prevent the pirates injuring those on-the-sea-coast by making descents.

EXERCISE LV.

1. Saying often, "Come on, brave comrades," they encouraged each other to follow.
2. But those behind them, hearing [it], in-their-turn-encouraged the first to lead-the-way fearlessly.
3. Neither are the Cretans able to shoot-against-them, nor those who pelt [stones] from the hand to reach-them.
4. So that they are not able to injure us [while] marching.
5. They are-sending-for the Rhodians, the most of whom they say know-how to sling.

- . ὅπως ὁ μὲν ὠφελίμος χρασμαι⁸, ὁ δὲ βλαβερός ἀπε-
χομαι.⁸
- . ³²τις οὖν ³¹ἀν ἐγὼ^d Ἀστυαγῆς^d μνασμαι²⁰;
- . ⁶⁰πὼς ^εἀν γινομαι¹⁴ ²⁵πονηρός ἀνθρώπος ἡ ἀναισχύντος
³⁰ῦτος (§ 132. b.);
- . ⁶²ἐλεγχῶ¹⁵ εἰ τις περιγινομαι¹⁴ ¹⁶ὁ χρημα^p ἐν ὁ Πόντος.
- ³⁰οὔτος^p δὲ ποιεῶ⁴ ἵνα μὴ ὁ ¹⁶λῃστής ἀποβασίς ποιεῶ^{1π},
ὁ παραθαλασσίος ἐπιλυμαινομαι.⁸

Deponent Infinitive.

- . Λέγω πολὺ τὸ Ἀγετ' ²⁰ἀνὴρ ¹⁶ἀγαθός, παρακαλεῶ²
ἀλλήλω^{dP}, ἔπομαι.
- . ὁ δ' ³⁰ὅπισθεν ¹⁶αὐτός⁸ ἀκουῶ⁴ ἀντιπαρακέλευομαι⁹ ὁ
πρώτος^d ἡγεομαι ἐρρωμένως.
- . ⁵³οὔτε ὁ Κρης ἀντιτοξενῶ δυνάμει, οὔτε ὁ ¹⁸ἐκ χεῖρ
βαλλῶ ἐξικνεομαι.
- . ⁶²ὥστε μὴ δυνάμει⁴ ³¹βλαπτῶ ἐγὼ πορευομαι.
- . ¹⁶μεταπεμπῶ⁸ ὁ Ροδῖος^a, ¹⁶ὅς⁸ ὁ πολὺς^a ⁶⁰φήμι ^aἐπισταμαι
σφενδοναῶ.

6. We thought that you, having-heard what [was the case] with us, being alarmed, had run-away to the sea.
7. Should I have seemed to you to have consulted ill for you?
8. If any one of you wishes to touch my right hand, let-him-approach.
9. But as far as in you lies, it will be necessary that we should-be-in-want-of some-one else.
10. But if he-shall-say it took place, he ought, of course, to-be-proved to have restored to me at least the proceeds.
11. Therefore it has been enjoined upon the archon to take care of heiresses and orphans.
12. They say those in the ship are-aware that something wrong is-going-on.

EXERCISE LVI.

1. Harmodius being fresh in the bloom of youth.
2. Wishing to bring them in-full-force out of the city.
3. For many coming to your mart are well pleased.

6. ³¹οιομαι⁹ ⁵⁹συ³¹ ^{41 17}πυνθανομαι¹⁴ ὁ ³¹παρα ^{41 17}εγω^d ²⁰φοβεομαι²⁰
^{41 17}οιχομαι⁸¹ ⁵¹αποδιδρασκω^{7*} ⁵¹επι ⁸θαλαττά.⁸
7. ⁴⁷ἡ ²κακως ²αν ²δοκεω² ¹⁷συ^p ¹⁷βουλενομαι¹⁷ ¹⁷προ ¹⁷συ;
8. ⁸ει ⁸τις ⁸ουν ⁸συ ⁸δεξιὰ⁸ ^{1*}βουλομαι^{1*} ὁ ⁸εμὸς ⁸ἄπτομαι,
⁸προσειμι.
9. ⁸αλλ' ⁸αλλος ⁸τις ⁸ὁⁿ ⁸επι ⁸συ⁸ ⁸αναγκη ⁸ειμι ⁸δεομαι ⁸συ.⁸
10. ¹⁴¹ει ¹⁴¹δ' ¹⁴¹αν ¹⁴¹γεγνομαι¹⁴¹ ¹⁴¹φημι, ¹⁴¹δει ¹⁴¹δηπου ¹⁴¹ὁ ¹⁴¹γε ¹⁴¹εργον ¹⁴¹αυτος
¹⁴¹αποδιδωμι⁵¹ ¹⁴¹εγω ¹⁴¹φαινομαι.⁸¹
11. ¹⁷ουκουν ¹⁷επικληρος ¹⁷και ¹⁷ορφανος ¹⁷ὁ ¹⁷αρχων^d ¹⁷προσ-
¹⁷τασσω¹⁷ ¹⁷επιμελεομαι.
12. ^{62 β}αισθανομαι⁸ ^{60 α 16}φημι ¹⁸ὁ ¹⁸εν ¹⁸ὁ ^{62 α}ναυς ¹⁸ὅτι ¹⁸κακος ¹⁸τις ¹⁸γγινομαι.⁸

Deponent Participles.

1. ¹⁴Γινομαι¹⁴ ²⁶δε ²⁶Ἄρμοδιος (§ 163.) ²⁶ώρα ²⁶ἡλικιᾷ ²⁶λαμ-
¹⁶προς.
2. ^{30 16}βουλομαι^{1p} ⁴⁸αυτος ¹⁶αγω ¹²πανδημει ¹⁶εκ ¹²ὁ ¹²πολις.
- ¹⁶πολυς ³³γαρ ³³αφικνεομαι⁸ (§ 163.) ³³εις ³³ὁ ³³ὑμετερος ³³εμπο-
³³ριον ³³ὑπερηδομαι.

4. This Lacritus undertaking that everything fair should be [given] to me by his brothers.
 5. Let what remains-over-and-above be common to the lenders.
 6. And the horsemen riding-forward, got on to the hill without their knowing it [escaped them, getting on the hill].
 7. And at first there was a wondering what it was which had happened.
 8. This Seuthes sending many messengers to me, and promising many-things to me.
 9. But I go away, being disliked by Seuthes on account of you.
 10. Who would not have sailed to Sicily, if he got [having got] so much money?
 11. But our-property is not to be-given to those who wished to sink the boat.
 12. But being acquainted-with Heracleides, the banker, I persuaded him to lend the money.
-

4. Λακρίτος ³⁶ οὔτοσι ¹⁶ ἀναδεχομαι⁸ (§ 163.) ἐγώ ^{51 16} πας^p
¹⁶ εἰμι¹⁰ ὁ ^{51 16} δίκαιος ¹⁶ παρὰ ^{30 16} ὁ ἀδελφός⁸ αὐτός.

5. ¹⁶ ὁ^p ^{26 16} περὶ γυγνομαι ¹⁶ κοῖνος ¹⁶ εἰμι (§ 150.) ὁ ¹⁶ δανείζω.⁴

6. ^{17 14} καὶ ὁ ἵππεὺς ^{30 16} προελανών¹ ^{51 16} λανθανών³ αὐτός^a ¹⁶ ἐπὶ ὁ
 λοφός^d γυγνομαι¹⁴ (§ 165. obs.).

7. ³³ καὶ ὁ μὲν ³³ πρῶτοςⁿ θαύμα ³³ εἰμι ³³ τις ³³ εἰμι^d ὁ γινομαι.^{17r}

8. ³⁶ Σευθῆς ¹⁶ οὔτοσι ^{67 κ.β.} πολὺς ^{67 κ.β.} ἀγγελὸς ^{67 κ.β.} πρὸς ^{67 κ.β.} ἐγώ^a ^{67 κ.β.} πεμπῶ¹
 (§ 163.) καὶ ¹⁶ πολὺς ^{62 a} ὑπισχενομαι⁸ ^{62 a} ἐγώ.

9. ⁴² ἀπερχομαι ⁴² δε Σευθῆς^d ⁵¹ ἀπεχθανομαι ³¹ ὑπὲρ ³¹ συ.^p

10. ³³ τις ³³ οὐν ³³ ἀν ³³ πλεῶ² ³³ δεχομαι¹¹ ³³ τοσοῦτος ³³ χρημα^p ³³ εἰς ὁ
 Σικελιά;

11. ³³ ὁ ³³ δε ³³ ἡμετερος^{n p} ¹⁶ ὁ^d ¹⁶ ὁ ¹⁶ πλοῖον ^{41 17} καταποντιζῶ⁴ ^{41 17} βούλο-
⁴²μαι ²⁰ οὐ ⁴² δότεος (§ 166. b.).

12. ³⁸ χρᾶσθαι ¹⁶ δ' ¹⁶ Ἡρακλειδῆς^d ¹⁶ ὁ ^{30 16} τραπέζιτης ^{30 16} πειθῶ⁴ ^{30 16} αὐτός
³⁸ δανείζω^d ¹⁶ ὁ ¹⁶ χρημα.^p

EXERCISE LVII.

1. The stags, and antelopes, and the wild sheep, and the wild asses, are harmless.
2. For neither am I-for-my-part able to say.
3. You know now that it is not this golden scept which preserves the kingdom.
4. And, perhaps, Cyrus was somewhat talkative [not talkative].
5. Thus, indeed, he was more quiet, but in society he was very winning.
6. But owing to their width it was impossible to meet them.
7. And there were horsemen with white corselets on the left of the enemy.
8. For I do not see what sort of human happiness thou wilt be in want of, but all things that seem to delight men shall be yours [be to you].
9. Let then no one obey him quicker than you, nor come to him more-cheerfully.
10. But let the greatest number of the soldiers be under the captains.

Εἰμί, to be.

1. *Pres. Indic.* — Ὁ ¹⁷μεν ελαφος¹ και δορκας και ὁ ^{17 14 62 a}αγριος οἷς^m και ὁ ^{62 β}ονος ὁ ⁶⁸αγριος ³⁵ασυνῆς εἰμι.
2. ⁵³ουδε ^{62 β}γαρ ⁶⁸οἶος ³⁵τ' εἰμι ^{13 exc.}λεγω ¹⁶εγωγε.
3. ³⁴οἶδα ^{13 exc.}μεν ουν ὅτι ου ¹⁶ὁδε ὁ ^{43 a}χρυσεος ^{62 β}σκηπτρον ὁ ὁ ¹⁶βασι- λειᾷ ^{62 β}διασωζω¹ εἰμι.
4. *Imperf. Indic.* — και εἰμι ¹⁶μεν ¹⁶ισως ὁ ¹⁶Κῦρος πολυ- λογος.
5. οὕτω δὴ ἥσυχος εἰμι, ¹⁶εν ¹⁶δε ὁ ¹⁶συνουσια^p ¹⁶παμπαν ¹⁶επι- χαρις.
6. ⁵¹ὑπο ¹⁶δε ὁ ⁵³πλατυτης⁸ ³⁹ουδε ^{62 β}ἀμαρτανω⁷ ^{30 16}οιος ^{30 16}τ' εἰμι ^{30 16}αυτος.⁸
7. και εἰμι ^{17 14}ἵππευς ^{51 16}λευκοθωραξ ¹⁶επὶ ὁ ¹⁶ευωνυμος⁸ ὁ ¹⁶πολε- μιος.^p
8. *Future Indic.* — ὅποιοις ^{29 62 a 16}γαρ ¹⁶ανθρωπινος ¹⁶ευφροσυνη⁸ ^{29 62 a 16}επιδεῆς εἰμι ¹⁶ου ¹⁶ὁράω, ¹⁶αλλὰ ¹⁶πας ¹⁶συ ¹⁶ὁ ¹⁶δοκεω¹ αν- θρωπος^a ¹⁶ευφραίνω ¹⁶παρεῖμι (§ 150.).
9. *Imperative.* — ⁵³μητε ²⁸ουν ^{67 β}ταχυ (§ 97.) ³⁰μηδεις (§ 132. b.) ³⁰οὔτος^d ³⁰ὑπακουω¹ ³⁰μητε ³⁰προθυμως (§ 97.) ³⁰παρεῖμι.
10. ὁ ^{25 16}δε ¹⁶πολυς^p ὁ ¹⁶στρατιωτης ¹⁶ὑπο ὁ ^{51 16 56 16}λοχαγος^d εἰμι.

11. Neither if I shall be with the Deity, nor if I shall be no more [be nothing any-longer].
 12. But as many of you as are zealous shall speedily see the army of the enemy.
-

EXERCISE LVIII.

1. For he never approached unless he saw whether it were a fitting-time [or no], and he used to ask Sacas by-all-means to signify to him when it would be seasonable [in fitting-time] to enter and when not so.
2. But wherever fodder happened-to-be very scarce, it was necessary to use hay.
3. He asked what was the tumult, and what was the watch-word.
4. And these, said he, even when-dead, appear-to-me-at-least more-beautiful than those when-alive.
5. And he said that thus it will be better than if the horsemen should be sent forward.
6. Coming up, and being clearly seen to embrace them [being manifest that he embraced them].

11. *Pres. Subj.*—⁵³μητε ^{51 16 16}ἦν μετα ὁ Θεὸς γυγνομαι^{14γ}, ³¹μητε
 ἦν μηδεις ἐτι εἰμι.
 12. ὅσος ³¹δε συ ³¹αν εἰμι ³¹προθυμοι ὁ ὁ πολεμιος^ρ στρα-
 τευμᾶ ³¹κατα ταχος ὁραω.
-

Εἰμί, to be—continued.

1. *Optative.*—Οὐ γαρ προσειμι², εἰ ¹⁶μη ὁραω^{7δ}, εἰ ¹⁶καιρὸς
 εἰμι, ^{30 16}καὶ ὁ Σακας^{8*} ¹⁶δεομαι⁹ ³⁸παντως σημαίνω
 αὐτος, ὅποτε ¹⁶εν ³⁸καίρος εἰμι ³⁸εἰσειμι ³⁸καὶ ³⁸οποτε ³⁸ου ³⁸εν
³⁸καιρος.
 2. ὅπου ³²δε ³²χιλὸς ³²σπανιος ³²πανυ ³²εἰμι, ³²χορτος^α ³²δει ³²χραο-
 μαι.
 3. ³²ερομαι², ³²τις ὁ ^{62*}θορυβος ^{62*}εἰμι, ^{62*}καὶ ὅστις ^{62*}εἰμι ὁ ^{62*}συν-
 θημᾶ.
 4. *Infinitive.*—²⁵καλὸς ²⁵δε, ³⁵φημι, ³⁵εγωγε ³⁵δοκεω (§ 150.)
^{41 17}καὶ ³⁸θνησκω⁵ ³⁰εἰμι ³⁰οὔτος ³⁰ἢ ³⁰ζαω ³⁰εκείνος.
 5. ^{17 14}καὶ οὔτω ^{17 14}φημι ^{17 14}αμεινων ^{17 14}εἰμι, ^{17 14}ἢ ^{17 14}ἦν ὁ ^{17 14}ἵππευς ^{17 14}προ-
 πεμπω.^{20γ}
 6. *Participles.*—⁴¹προσειμι ⁴¹καὶ ⁴¹ενδηλος ⁴¹εἰμι, ⁴¹ὅτι ⁴¹ασπαζο-
^{30 16 2}μαι ^{30 16 2}αυτος.

* N. Σάκας, G. Σάκα, D. Σάκας, A. Σάκων.

7. As many as, being young, have grown to any size [received bulk].
 8. And being but a boy, I seemed to be very-clever at-speaking [to speak].
 9. And all you friends, too, who are-present and who are-absent, farewell.
 10. Being well-disposed and friendly to us.
 11. As then ye would doubtless have been-indulgent-
to me, if I had in reality happened to be a stranger.
 12. What then do I deserve to suffer, being such.
-

EXERCISE LIX.*

1. But when they had-crossed-over, again Mithridates appears with [having] — horsemen, and bowmen, and slingers, to [the number of] —.
2. In this pursuit there were taken alive to [the number of] —, and there died —.
3. After this there went away under the trees about — men, not in-a-body, but one by one, each as cautiously as possibly [each guarding himself as he could].

* The English of the numerals has been purposely omitted; it is to be inserted in Arabic numerals in the MS. exercise above the *Greek*.

7. ὅσος νεος εἰμι μεγεθος λαμβανω.⁷
8. παιδαριον δε εἰμι,²⁵ δεινὸς λαλεω δοκεω² εἰμι.³⁸
9. και πᾶς²⁹ δε ὁ παρειμι⁴¹ και ὁ απειμι φίλος χαιρω.¹⁷
10. ευνους^{14 exc.} εἰμι εγω και φίλος.^{18 exc. 31}
11. ὥσπερ ουν αν, ει ὁ εἰμι* ξενος τυγχανω² εἰμι (§ 165.),
συγγινωσκω² δηπου αν εγω.^d
12. τις ουν εἰμι αξιος πασχω⁷, τοιούτος εἰμι.³²

*Numeral Adjectives.**

1. Διαβαινω^{5πd} δε αυτος^{30 16} παλιν φαινομαι ὁ Μιθριδατης¹⁶
εχω ἱππευς α, τοξοτης δε και σφενδονητης εις δ.
2. εν ούτος ὁ διωξις¹⁶ ζωὸς λαμβανω²⁰ εις ιη', αποθνησκω⁷
δε τξ'.
3. μετα ούτος απερχομαι⁷ ὑπο ὁ δεδρον ανθρωπος, ὡς ὁ,
ου αθρόος^{1p}, αλλα κατα εις^a, ἑκαστος φυλαττω^{8*}
ὡς δυναμαι.⁹

* N. B. The numerals are to be written at full length; the smaller number is generally placed before the larger.

4. And they had also a spear with [having] a single point about — cubits [long].
5. And this talent I give you, and oxen —, and about — sheep, and about — slaves.
6. They-went-away, after giving and receiving pledges. And they came the next [day] with [bringing] — boats, each-formed-out-of-a-single-tree, and in each — men; and they-stood in bodies-of-about-a-hundred, like choruses opposite to each other.
7. Thence he marches through Babylonia — stages, — parasangs. And in the third stage, Cyrus makes a review of his army.
8. Then, while-under-arms, the number of the Greeks was — shields, — targeteers; and of the Barbarians with Cyrus, — myriads; and scythe-bearing chariots about [the] —.

EXERCISE LX.

1. But of the enemy there were said to be — and — myriads, and — scythe-bearing chariots.

4. $\epsilon\chi\omega$ δε και δορυ $\acute{\omega}\varsigma$ $\epsilon\acute{\epsilon}$ $\overset{28}{\pi\eta\chi\upsilon\varsigma}$ $\epsilon\iota\varsigma$ λογγη $\epsilon\chi\omega$.
5. και ούτος $\overset{30}{\sigma\upsilon}$ $\overset{62\beta}{\delta\iota\delta\omega\mu\iota}$ ταλαντον, βους δε χ' , και προ-
βατον $\acute{\omega}\varsigma$ δ , και ανδραποδον $\acute{\omega}\varsigma$ $\rho\acute{\kappa}'$.
6. $\overset{51}{\epsilon\pi\iota}$ $\overset{30}{\omicron\upsilon\tau\omicron\varsigma}$ $\overset{16}{\pi\iota\sigma\tau\omicron\varsigma}$ $\overset{41\ 17}{\delta\iota\delta\omega\mu\iota}$ και $\overset{41\ 17}{\lambda\alpha\mu\beta\alpha\nu\omega}$ $\overset{9}{\omicron\iota\chi\omicron\mu\alpha\iota}$
και $\eta\kappa\omega$ $\overset{2}{\acute{\omicron}}$ $\overset{d\epsilon}{\upsilon\sigma\tau\epsilon\rho\alpha\iota\omicron\varsigma}$ $\overset{f}{\alpha\gamma\omega}$ τ' $\overset{17}{\pi\lambda\omicron\iota\omicron\iota\omicron\iota\omicron\iota\omicron\iota\omicron\iota}$ $\overset{9}{\mu\omicron\upsilon\omicron\zeta\upsilon\lambda\omicron\varsigma}$,
και εν $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$ γ' $\overset{20}{\alpha\eta\eta\rho}$ · $\overset{7}{\iota\sigma\tau\eta\mu\iota}$ δε ανα ρ' μα-
 $\overset{16}{\lambda\iota\sigma\tau\alpha}$, $\overset{16}{\omicron\iota\omicron\iota\omicron\iota\omicron\iota}$ $\overset{16}{\chi\omicron\rho\omicron\varsigma}$ $\overset{16}{\alpha\upsilon\tau\iota\sigma\tau\omicron\iota\chi\epsilon\omega}$ $\overset{d\ p}{\alpha\lambda\lambda\eta\lambda\omega}$.
7. $\overset{51\ 16}{\epsilon\upsilon\tau\epsilon\upsilon\theta\epsilon\nu}$ $\overset{16}{\epsilon\chi\epsilon\lambda\alpha\nu\omega}$ $\overset{16}{\delta\iota\alpha}$ $\overset{16}{\acute{\omicron}}$ $\overset{16}{\beta\alpha\beta\upsilon\lambda\omega\nu\iota\alpha}$ $\overset{16}{\sigma\tau\alpha\theta\mu\omicron\varsigma}$ γ' , πα-
 $\overset{16}{\rho\alpha\sigma\alpha\gamma\gamma\eta\varsigma}$ $\overset{16}{\iota\beta'}$. εν δε $\overset{16}{\acute{\omicron}}$ $\overset{16}{\tau\rho\iota\tau\omicron\varsigma}$ $\overset{16}{\sigma\tau\alpha\theta\mu\omicron\varsigma}$, $\overset{15}{\text{Κύρος}}$
 $\overset{15}{\epsilon\chi\epsilon\tau\alpha\sigma\iota\varsigma}$ $\overset{8}{\pi\omicron\iota\epsilon\omega}$ $\overset{15}{\acute{\omicron}}$ $\overset{15}{\sigma\tau\rho\alpha\tau\iota\omega\tau\eta\varsigma}$.
8. $\overset{16}{\epsilon\upsilon\tau\alpha\upsilon\theta\alpha}$ δε εν $\overset{16}{\acute{\omicron}}$ $\overset{16}{\epsilon\chi\omicron\pi\lambda\iota\sigma\iota\alpha}$ $\overset{16}{\alpha\rho\iota\theta\mu\omicron\varsigma}$ $\overset{14}{\gamma\iota\nu\omicron\mu\alpha\iota}$ $\overset{16}{\acute{\omicron}}$ $\overset{16}{\mu\epsilon\nu}$
 $\overset{29}{\text{Ελλην}}$ $\overset{16}{\alpha\sigma\pi\iota\varsigma}$ $\overset{29}{\mu\upsilon\rho\iota\omicron\varsigma}$ και $\overset{16}{\nu'}$, $\overset{16}{\pi\epsilon\lambda\tau\alpha\sigma\tau\eta\varsigma}$ δε β και
 $\overset{16}{\nu'}$, $\overset{51}{\acute{\omicron}}$ δε $\overset{17}{\mu\epsilon\tau\alpha}$ $\overset{17}{\text{Κυρος}}$ $\overset{17}{\beta\alpha\rho\beta\alpha\rho\omicron\varsigma}$ $\overset{17}{\iota'}$ $\overset{17}{\mu\upsilon\rho\iota\alpha\varsigma}$ και $\overset{55}{\acute{\alpha}\rho\mu\alpha}$
 $\overset{55}{\delta\rho\epsilon\pi\alpha\eta\phi\omicron\rho\omicron\varsigma}$ $\overset{51}{\alpha\mu\phi\iota}$ $\overset{51}{\acute{\omicron}}$ * κ' .

Numerals — continued.

1. $\overset{16}{\text{Ὁ}}$ δε $\overset{28\ 29}{\pi\omicron\lambda\epsilon\mu\iota\omicron\varsigma}$ $\overset{17}{\lambda\epsilon\gamma\omega}$ $\overset{17}{\epsilon\iota\mu\iota}$ ρ' και κ' $\overset{17}{\mu\upsilon\rho\iota\alpha\varsigma}$ και $\overset{55}{\acute{\alpha}\rho\mu\alpha}$
 $\overset{55}{\delta\rho\epsilon\pi\alpha\eta\phi\omicron\varsigma}$ σ' .

* The article is often used with Greek numerals, especially with round numbers, fractions, and integers, where we should not use it at all.

2. And besides there were — horsemen, and — generals, each [general] of — [men].
3. And of these there were present —, and — scythe-bearing chariots.
4. But the distance of the entire expedition, of the march-inland and of the-return-to-the-sea-coast, [was] — stages, — parasangs, — stadia.
5. But to Demophon he gave my sister and — talents in possession [to possess] at once; but to the defendant himself [he gave] our mother, and besides, a dowry of — minas.
6. For they agreed on my account to-pay-as-income-tax into my club — drachmæ upon the — and — minæ.
7. For my father left two workshops, each with no small business, sword-cutlers — and — or —, worth [at the rate of] — or — minæ each, but some of them worth not less than — minæ.
8. And besides these, he left ivory, and iron, and wood for-making-beds to the value of — minæ, and dye-stuff, and brass.

2. *ἄλλος*^{17 14} δ' εἰμι *ῥ*^{56 16} ἵππεύς, στρατηγός δὲ δ', λ' μυριάς
ἐκαστός.
3. οὗτος³⁰ δὲ παραγινόμε¹⁴ ἐν ὃ¹⁶ μάχη¹⁷ ῥ μυριάς καὶ
ἄρμα δρεπανηφόρος^{55 29} ν' καὶ ρ'.
4. ἀριθμὸς δὲ συμπα^{16 16}ς ὁ ὁδός ὁ ἀναβάσις καὶ καταβάσις¹²
^{16 53 15 29 28} σταθμὸς σιέ', παρασαγγῆς ἀρνέ', σταδίων λ,δ χνγ'.
5. Δημοφῶν δὲ ὁ^{16 16 16} ἐμὸς ἀδελφὴ καὶ β' ταλαντὸν εὐθύς
διδωμ⁴ ἐχω, αὐτός δὲ οὗτος^{30 16} * ὁ μήτηρ ὁ ἡμέτερος^{16 19 16 33}
^{18 62} καὶ προῖξ τ' π' μνά.†
6. εἰς γὰρ ὁ¹⁶ συμμοριᾶ^{51 67 N.B.} ὑπερ ἐγὼ συντάττω¹¹ κατὰ ὁ^{51 16} ε'
καὶ κ' μνά¹⁶ * φ' δραχμῇ εἰσφέρω.
7. ὁ γὰρ πατὴρ καταλείπω⁷ β' ἐργαστηρίον, τεχνη⁸
^{26 16 56 16} οὐ μικρὸς ἐκάτερος, μαχαιροποιὸς μὲν λ' καὶ β' ἡ
^{51 16} γ', ἀνα ε' μνά καὶ ζ', ὁ δὲ οὐ ἐλαττων ἡ γ' μνά
(§ 131. δ.) ἀξίος.
8. χωρὶς δὲ οὗτος³⁰ ἐλεφας καταλείπω⁷ καὶ σιδηρός καὶ
¹⁷ ξύλον κλινεῖος εἰς π' μνά⁸ ἀξίος^{a p}, κηπίς δὲ καὶ
⁴² χαλκὸς ὁ μνά ὠνεομαι. ^{17 n}

* οὗτος, in Greek, like *iste* in Latin, often refers to the defendant in a suit.

† Six obols = 1 drachma; 100 drachmæ = 1 mina; 60 minæ, or 6000 drachmæ = 1 talent. Μνά is circumflexed throughout.

9. And besides [he left] a house [worth] —
[drachmæ], and furniture worth altogether —
drachmæ, and of silver in-the-house — minæ.
-

EXERCISE LXI.

1. Therippides accordingly taking-charge of the slaves
for seven years, shewed-a-return for each year of
—— minæ, accounting for —— minæ each year
less than what he ought.
2. These —— minæ, then, he has from the workshop,
and the interest of them for —— years; and if
any set this down at only twelve per cent., he will
find —— more minæ.
3. For they confess that they received of my property,
the defendant indeed —— minæ, besides those
things which I will presently prove him to have,
and Demophon —— minæ, and Therippides ——
talents.
4. And this amounts-to [is] —— talents and ——
minæ, and the profit from the slaves a little
short of four talents [four talents wanting a
little].

9. ^{45 b} ἐτι δε και οικια γ, επιπλα δε συμπας αξιος εις μ
δραχμη (§ 132. d.), αργυριον δε ενδον π' μνα̂.

Numerals continued.

1. ²⁹Θηριππιδης ¹⁶μεν ¹⁶ουν ¹⁶ζ' ¹⁶ετος* ¹⁶ὁ ¹⁶ανδραποδον* ¹⁶επιμελεο-
²⁰μαι ²⁰ια' ¹⁶μνα̂ ¹⁶ὁ ¹⁶ενιαυτὸς (§ 131. α.) ¹⁶αποφαινω⁴, ⁵⁷δ'
⁵⁹μνα̂ ¹⁶κατὰ ¹⁶ἐκαστος ¹⁶ενιαυτος* ¹⁶ελαττων ¹⁶η ¹⁶ὅσος ⁵⁷προ-
¹⁶σηκω² ¹⁶λογιζομαι.
2. ³⁰οὗτος ^{62 α}τοιουν ⁵¹εχω ¹⁶λ' ¹⁶μνα̂ ¹⁶απο ¹⁶ὁ ¹⁶εργαστηριον ¹⁶και ¹⁶ὁ
^{30 16}εργον ¹⁶αυτος ⁵³ἡ' ⁵¹ετος (§ 131. α.)· ⁵³ὅς ⁵¹εαν ⁵¹επι
¹⁵δραχμη* ^{62 α}τις ⁴⁴τιθημι ¹⁶μονον, ¹⁶αλλος ¹⁶λ' ¹⁶μνα̂ ¹⁶εὔρισκω.
3. ³⁰λαμβάνω' ¹⁶γαρ ¹⁶εκ ¹⁶ὁ ¹⁶εμος ³⁰ὁμολογεω ²⁹οὗτος ³⁰μεν ²⁹ἡ' ²⁹και ²⁹ρ'
^{30 16}μνα̂, ^{30 16}χωρὶς ^{30 16}ὅς (§ 149.) ^{30 16}εχω* ^{30 16}αυτος ^{30 16}επιδεικνυμι
⁸νυν, ²⁹Δημοφῶν ²⁹δε ²⁹ζ' ²⁹και ²⁹π' ²⁹μνα̂, ²⁹Θηριππιδης ²⁹δε ²⁹β'
²⁹ταλαντον.
4. ³⁰οὗτος ^{62 α}δε ^{62 α}ειμι ^{62 α}ἐ' ^{62 α}ταλαντον ^{62 α}και ^{62 α}ιέ' ^{62 α}μνα̂, ^{62 α}ὁ ^{62 α}δε ^{62 α}προσδοος ^{62 α}ὁ
^{51 16}απο ^{51 16}ὁ ^{51 16}ανδραποδον, ^{26 16}μικρος ^{26 16}δεω† ^{26 16}δ' ^{26 16}ταλαντον.

* One drachma per month interest for the use of 100 drachmæ= 12 per cent. per annum. At Rome this would be *centesima usurae*.

† In this construction, the participle of *δέω* does not agree with

5. But having collected all these ships, being — and — and —, he made preparations, intending to attack the enemy.
6. There were lost of the Athenians — ships with the crews, besides — of the [men] who had been driven on shore; and of the Peloponnesians, —, Laconian [ships] being — in all, and of the other allies more than —.
7. And having agreed to leave behind — ships each out of his own division, the generals being — [in number]; and [also to leave behind] the — - ships of the taxiarchs, and the — belonging-to [of] the Samians, and the — of the nauarchs, these [ships] altogether amount-to [are] — and —, [viz.] — to each ship of the lost [ships], which were [being] — [in number].
8. For the greatest-number was — wanting —.

οὗτος³⁰ δὲ²⁹ πᾶς¹⁶ ἀθροίζω¹⁸ ὁ^{18 exc.} ναὺς, εἰμι²⁹ ἐ' καὶ μ' καὶ ρ',
 παρασκευάζω⁹ ὥς^{10 π} ἀπαντᾷ^{10 π} ὁ^{10 π} πολέμιος.^d

¹⁶ ¹⁸ ^{30 16}
 απολλυμαι¹⁴ δε ὁ ¹⁶ μιν ¹⁸ Αθηναῖος ^{30 16} ναυς ¹⁶ ἐ' ¹⁶ και ¹⁶ κ' ¹⁶ αυ-
²⁰ ²⁹ ¹⁶ ⁵¹ ¹⁶
 τος ²⁰ ανηρ (§ 137.) εκτὸς ²⁹ ἡ' ¹⁶ και ¹⁶ ἰ' ¹⁶ ὁ ¹⁶ προς ¹⁶ ὁ ¹⁶ γῆ
¹⁶ ^{26 16}
 προσφερω^{20 π} ὁ ¹⁶ δε ^{26 16} Πελοποννησιος ¹⁶ Λακωνικος ¹⁶ μιν
²⁹ ²⁹ ¹⁵ ¹⁶ ²⁵
 θ', ²⁹ πᾶς ²⁹ εἰμι ¹⁵ ἰ', ¹⁶ ὁ ¹⁶ δε ¹⁶ αλλος ¹⁶ ξυμμαχος ²⁵ πολὺς ¹⁶ ἢ ¹⁶ ξ'.

καὶ δοκεῶ⁴ (§ 163.) οὗτος καταλείπω⁷ γ' ναύς,
ἐκαστος^{a*} ἐκ ὃ ἐαυτὸν ξυμμοριᾷ, ὃ στρατηγὸς ἢ
εἰμι, καὶ ὃ ὃ ταξιάρχος ἰ' καὶ ὃ ὃ Σαμῖος ιβ' καὶ ὃ
ὃ ναυάρχος γ'. οὗτος ἅπας γυγνομαι θ' καὶ μ', δ'
περὶ ἐκαστος ναῦς^a ὃ ἀπολλυμαι^{12*} ιβ' εἰμι.†

ὁ γὰρ πολὺς^{np} τ' ἀποδεόντα⁹⁹ μὲν γιγνομαι (§ 150.)

numeral deducted, but with that from which it is to be deducted : as, *δυοῖν δέουσαι εἴκοσι νῆες*, NOT *δυοῖν δεουσῶν εἴκοσι νῆες*.

The accusative is used before the infinitive, irrespective of the word that governs the infinitive; *e.g.*, τοῖς δὲ στρατηγοῖς πλέοντας τὰ ἐπιβαλλάσσια θεοῦν, ποτὶ πλέουσι.

This sum is as follows: $\gamma' \times \eta' = \kappa\delta' + \iota' + \upsilon\beta' + \gamma' = \mu\beta'$. Put this figures.

DIVISION I.

EXERCISE LXII.

In Greek, the predicate may be attracted to, *i. e.* put in the same case as, the subject—no matter what that case may be: in Latin, this is not allowed with the genitive and ablative; *e. g.* —

οι βουλόμενοι εἶναι ἀγαθοί, volentes esse boni.

1. And your father both does what has been enjoined by the state, and receives what has been enjoined, and his rule is not his own soul, but the law.
2. But your father at least, O mother, said Cyrus, is more clever in teaching one to have less rather than more.
3. And they built also a colonnade, which was very large, and very near, [in fact] quite close to this in the Piræus, and they themselves commanded it.
4. These were the complaints and differences on both sides before the war; for what had happened

N.B. In this and the subsequent Exercises, the numerals in brackets, preceded by §, refer to the sections in Wordsworth's Syntax; without any prefix, they refer to my "Chief Rules"

[.

SUBSTANTIVE VERBS. *Attraction of the Predicate.*

τῶν βουλομένων εἶναι ἀγαθῶν, *eorum, qui volunt esse boni.*

τοῖς βουλομένοις εἶναι ἀγαθοῖς, *volentibus esse bonis.*

τοῖς βουλομένοις εἶναι ἀγαθοῖς, *volentes esse bonos.*

Latin Ablative, *ab iis qui volunt esse boni.*

Καὶ ὁ σὸς πατὴρ ὁ τασσῶ^{17*} (42.) μεν ποιεῶ ὁ πολὺς,
ὁ τασσῶ δὲ λαμβανῶ, μετρον δὲ αὐτοῦ^d οὐ ὁ
ψυχῇ, ἀλλ' ὁ νομος εἰμι (62 β.).

ἀλλ' ὁ γε σὸς πατὴρ, εἶπον ὁ Κῦρος, δεινός (62 β.)
εἰμι, ὦ μητὴρ (19.), διδάσκω μικρὸς ἢ πολὺς ἐχῶ.

διοικοδομεῶ⁴ δὲ καὶ στοά, ὅσπερ (62 α.) εἰμι μέγας
καὶ ἐγγὺς οὗτος⁵ εὐθὺς ἐχομαι^{*} ἐν ὁ Πειραιεὺς^{*},
καὶ ἀρχῶ² αὐτοῦ αὐτοῦ.

αἰτιᾶ (15.) δὲ οὗτος^f καὶ διαφορὰ γινομαι¹⁴ ἀμφοτε-
ρος^d πρὸ ὁ πολέμος· σπονδαὶ (15.) γὰρ ξυγγῆ-

ek Accentuation;" and as all the commonest rules are now posed to be well known, references are given only in the more cult cases.

Remember that nouns in εὖς are contracted in the genitives, when pure; see note on Ex. LXXVI. 9.

was a breach of the truce, and a pretext for going-to-war.

5. But if you are willing to be zealous, we will remain; for neither should we do right in-
changing, nor could we find any-others with-
whom-we-could-get-on-better.
 6. Ye have heard, men of Athens; I have told you all the truth, that men rejoice when-they hear examined those who think they are wise, but are not-so; for it is not unpleasant.
 7. But when a battle took place at Tanagra, in [of] Bœotia, the Lacedæmonians and their allies conquered, and there was a great slaughter of both-sides.
 8. Soldiers, hear ye what I think we further-want. It is plain that we must march, where we shall find provisions; and I hear that there are good villages not more than —.stadia distant.
 9. But we will prepare the attack not worse than the former leaders, and we will not give any one an excuse to be cowardly.
 10. And on the whole, be-assured, men and soldiers, that it is necessary for you to be brave men; for it is men [that constitute] a city, and not wall nor ships without men [empty of men].
-

σῖς ὁ^p γιγνομαι^a* εἰμὶ (§ 150.) και προφᾶσῖς ὁ πολεμος.

βουλομαι (§ 163.) δε συ (31.) προθυμος εἰμὶ μενω· (37.) ουτε γαρ ὁσιος αν ποιεω¹³ μεταβαλλω⁸*, ουτε συνηθης αν αλλος εὔρισκω.⁷

ακουω, ὦ ανηρ (20.) Αθηναῖος· πᾶς συ (31.) ὁ αληθειᾶ εγω ειπον, ὅτι ακουω* χαιρω εξεταζω^d ὁ οιομαι* μεν εἰμι σοφὸς, εἰμι (18 exc.) δ' ου. (7.) εἰμὶ (61.) γαρ ου αηδής.

γινομαι¹⁴ (§ 163.) δε μαχη εν Ταναγρα ὁ Βοιωτια νικαω² Λακεδαιμονιος και ὁ ξυμμαχος και φονος γινομαι αμφοτερος πολὺς.

ὦ ανηρ (20.), ακουω⁴ ὅς^{8p} προσδεω¹ δοκεω εγω. (62 α.) δηλον ὅτι πορευομαι εγω (31.) δει ὅπου εχω ὁ επιτηδειος· ακουω δε κωμη εἰμὶ καλὸς ου πολυς κ' σταδιον (§ 132. b.) απεχω.*

ὁ δε προτερος ἡγεμων (§ 132. b.) οὐ χειρον ὁ επιχειρησῖς εγω (31.) παρασκευαζω, και ου ενδιδωμι προφασῖς ουδεις (28.) κακὸς γιγνομαι¹⁴. (39.)

ὁ δε ξυμπας^a, γινωσκω⁷, ὦ ανηρ (20.) στρατιωτης, (15.) αναγκαῖος τε (62 β.) εἰμι* συ (31.) ανηρ (20.) αγαθὸς γιγνομαι· ανηρ γαρ πολις και ου τεχνη ουδε ναυς ανηρ κενός.

EXERCISE LXIII.

1. But there were found many bowstrings in the villages, and lead, to use for the slings.
2. Thereupon they all began-running, and the rear-guard and the beasts-of-burden were driven and the horses.
3. But the Persians following-up at the inlets, as they kept-pushing, overturned many, and jumping on those who had fallen into the trenches, they slew men and horses indiscriminately, for some of the chariots were compelled in-their-flight to throw themselves into the trench.
4. But both Croesus and the rest of their allies, seeing these-things, were all dispirited; for all-things were difficult and caused the greatest despondency to all.
5. And on-hearing these-things, they began-to-pack-up-their-baggage, and Cyrus was-taking-the-auspices. But when the victims were favourable, he started with the army.
6. But when the trial with-the-defendant took place, first I showed clearly to the judges, as I will show to you, that-the-defendant has, in-conjunction-with them, stolen all the property that was left to us.

Neuters Plural take a Verb Singular.

Εὕρισκω¹⁶ δε και νευρον πολλὺς εν ὁ κωμη και μο-
λυβδος, ωστε (62 α.) χραομαι¹ ες ὁ σφενδονή.
ενθα δη θεω ἅπας και ὁ οπισθοφυλαξ και ὁ ὑποζυγιον
ελαυνω¹⁶ και ὁ ἵππος.

ὁ δ' αὖ Περσης κατα τε ὁ εισοδος εφεπομαι ωθεω*
αυτος (§ 163.) πολλὺς καταστρωννυμι², ὁ δε ες
ταφρος εμπιπτω^{1*} επεισπηδαω φονευω ανηρ (20.)
ὁμοῦ και ἵππος· ενια γαρ ὁ ἄρμα εις ὁ ταφρος
αναγκαζω²⁰ φευγω^π εμπιπτω⁷. (39.)

ἴρω δε οὔτος ὁ, τε Κροισος και ὁ αλλος συμμαχος
αυτος πᾶς αθυμεω²· πᾶς μεν γαρ ειμι χαλεπὸς,
αθυμῶ δε πολλὺς παρεχω² (57.) πας.

ικουω⁴ δε οὔτος, ὁ μεν συσκευαζω⁹, ὁ δε Κῦρος θυω.⁹
επει δε καλὸς ὁ ἱερὸν ειμι, ὀρμαομαι⁹ συν ὁ στρα-
τευμα.

ιγνομαι¹⁴ δε εγω (§ 163.) ὁ δικη προς οὔτος^α, πρωτος
επιδεικνυμι σαφῶς ὁ δικαζω, ὡσπερ (62 α.) συ
επιδεικνυμι, πᾶς^ρ ὅσος εγω καταλειπω²⁰ χρημα
αποστερεω^{5*} (41.) οὔτος μετ' εκεινος.

* ὠθέω, to push another ; ὠθοῦνται, they push each other.

7. These-things happened in this summer after the departure of the Peloponnesians from Attica.
 8. But many heavy [calamities] fall upon the [various] states, which do happen, and ever will happen, as long as human nature is the same.
 9. For the birds and quadrupeds which [usually] feed upon men, although many [corpses] were unburied, either did not approach [them], or having tasted them died.
 10. Are not these-things well said? these things, men of Athens, are both true and easily proved.
-

EXERCISE LXIV.

1. But when his mother asked him, which of the two seemed to him to be the handsomer, his father or this man, Cyrus then answered:— My mother, of the Persians my father is far the handsomest; of the Medes, however, my grandfather.
2. But his mother said— Now, how will you learn justice here, my son, while your teachers are there.
3. For all the others are angry and begin to swear, when I order them to drink the poison, at the imperative command of the magistrates.
4. Thereupon the Greeks learned full well that a square [equilateral parallelogram] was a bad arrangement when enemies are following: for

7. οὗτος μεν εν ὁ θερος οὗτος μετα ὁ Πελοποννησιος εκ ὁ Αττική αναχωρησις⁸ γιγνομαι.¹⁴
8. αλλ' επιπιπτω⁷ πολὺς και χαλεπὸς κατα στασις ὁ πολις, γιγνομαι^{8*} και αι ειμι^{10*} ἕως αν ὁ αυτος φυσις ανθρωπος ειμι.⁷
9. ὁ γαρ ορνεον και τετραποδον ὅσος ανθρωπος⁸ ἄπτομαι, πολὺς αταφος γιγνομαι (§ 163.) ἥ ου προσ-ειμι² η γενομαι¹¹ διαφθειρω.¹⁶
10. οὗτος ουχι (7.) καλως (47.) λεγω; οὗτος, ὦ ἀνηρ (20.) Αθηναῖος και αληθής ειμι (62 α.) και ευη-λεγκτος.

Genitive Absolute (§ 163.).

1. Ερωταω δε ὁ μητηρ (19 β.) αυτος, (30.) ποτερος δοκεω καλὸς (25.) ειμι, (38.) ὁ πατήρ η οὗτος, αποκρινομαι¹¹ αρα ὁ Κῦρος, ω μητηρ, Περσης (15.) μεν πολὺς καλος ὁ εμὸς πατήρ, Μῆδος μεντοι ὁ εμος παππος.
2. ὁ δε μητηρ ειπον· ὁ δε δικαιοσυνη, ω παις, πως (60 ε.) μανθανω ευθαδε (34.), εκεῖ ειμι συ (60 β.) ὁ διδασκαλος.
3. ὁ μεν γαρ αλλος χαλεπαινω και καταραιομαι, επειδὰν αυτος παραγγελλω (§ 177 β.) πινω ὁ φαρμακον, αναγκαζω ὁ αρχων.
4. ευθα δη ὁ Ελλην γινωσκω⁷ ὅτι πλαισιον ισοπλευρος πονηρος (26.) ταξις ειμι³ πολεμιος ἔπομαι· αναγκη γαρ ειμι, (60 α.) ην συγκιπτω^{*} ὁ κερας ὁ πλαι-

* See Note on Εх. XXXVII. 8.

the heavy-armed soldiers must necessarily be crowded, in case the extreme corners of the square bend together, in consequence of the road being somewhat narrow, or mountains or a bridge forcing them [to do so].

5. For he who has these things is rich, because he has many friends, and he is also rich, because others wish to become his friends.
6. Although Phormion has told many great lies to you, I will endeavour to convict him just of that one, at which I was most angry of all his assertions.
7. And although so powerful a city is opposed to you, you keep delaying and suppose that peace most avails those amongst men who, being well prepared [with preparation], do justice.
8. But when the rout took place, the Corinthians did not tow and drag away the hulls of any ships they happened to have sunk, for as there were many ships on both sides, and as they covered a large portion of the sea, they could not easily make the distinction as to which were conquerors or conquered.
9. And all the rest [of] Greece was excited, now that the chief states were closing for combat.
10. The Platæans having said these things, Archidamus replied and said, "You speak justly, ye men of Platæa, if you will only do what is consonant to your words."
11. Then the Ephors, when he showed the letter, believed; and the man having fled as a sup-

σιον η ὁδος στενὸς εἰμι η ορος αναγκαζω η γεφυρα,
εκθλιβω ὁ ὀπλιτης.

ὁ γαρ οὗτος εχω, πλουτεω μεν εἰμι φίλος πολυς,
πλουτεω δε και αλλος βουλομαι γιγνομαι¹⁴. (39.)

πολὺς και μεγας (27.) ψευδομαι προς συ Φορμιων,
οὗτος αυτος ελεγχω¹ (38.) πειραομαι πρωτος, επι
(59.) ὅς αγανακτεω μαλα (§ 97.) ὁ ῥηθεις. (41.)

οὗτος μεντοι τοιούτος αντικαθιστημι⁵ πολυς, δια-
μελλω, και οιομαι ὁ ἡσυχιᾶ οὗτος^d ὁ ανθρωπος^e επι
πλειστος αρκεω, ος αν ὁ παρασκευή δικαιος
πραττω.

ὁ δε τροπή γιγνομαι¹¹, ὁ Κορινθιος ὁ σκαφος ου
ἐλκω² αναδεομαι ὁ ναυς (18.) ὅς καταδυνω^{*42},
πολὺς γαρ ναὺς εἰμι αμφοτερος^{8p}, (15.) και επι
πολυς ὁ θαλασσα επεχω ου ῥαδιως ὁ διαγνωσις
ποιεω⁹ ὅποιος κρατεω² η κρατεομαι.

ὁ τε αλλος Ἑλλὰς πας μετεωρος εἰμι², ξυνειμι ὁ
πρωτος πολυς.

οσοῦτος ειπον ὁ Πλαταιεὺς†, Αρχιδαμος ὑπολαμβανω
(41.) φημι², δικαιος λεγω, ω ανηρ (20.) Πλα-
ταιεὺς, ἣν ποιεω ὁμοιος ὁ λογος.

ροτε δε ὁ Εφορος, δεικνυμι⁴ ὁ γραμμα^p πιστεω^{*} ὁ δε
ανθρωπος επι Ταιναρος ἱκετης οιχομαι και Πανσα-

Note the force of the optative after the relative; see note on
XXIX. 12.

see note on Ex. LXXVI. 9.

pliant to Tænarus, and Pausanias having come to him, and asking the reason of his sitting as a suppliant, they learned everything clearly, while the man was blaming him for what was written about himself, and detailing the other circumstances, one by one, and Pausanias allowing them all to be true.

EXERCISE LXV.

[Compare with this the Latin rule.—Comparatives are followed by the ablative, when *quam* is omitted; but when *quam* is inserted, it has the same case after as before it.]

1. And during the rest of the day, the one party marched on, the other followed; and the barbarians no longer did harm with their skirmishing on that occasion; for the Rhodians used to sling both further than the Persians and most [other] bowmen, and the Persian bows also are large.
2. Fellow soldiers, be not dispirited on account of what has happened; for be sure that good has resulted quite as much as [no less than the] harm.
3. And I think that no man, especially a general, can have any fairer or more glorious possession than valour, and justice, and high birth.
4. For who, said they, is better able to persuade than you?

*νίης ὡς** αὐτος, ἐρχομαι καὶ ἐρωτῶ ὁ προφασίς
ὁ ἰκετεία, αἰσθανομαι πας σαφώς, αἰτiaoμαι ὁ ἀν-
θρώπος ὁ τε περὶ αὐτος^ε γράφω^{22*} καὶ ὁ ἄλλος
(53.) ἀποφαίνω κατὰ (59.) ἕκαστος, καὶ-ἐκεῖνος
(53.) αὐτος οὗτος ξυνομολογῶ.

The Comparative.

[The comparative is ordinarily followed by the genitive, when
*, *than*, is omitted. *H, when inserted, has the same case after as
before it.]

1. Καὶ ὁ λοιπὸς* ὁ ἡμέρα ὁ μὲν πορευομαι, ὁ δὲ ἐπομαι·
καὶ οὐκετι (53.) σινομαι ὁ βαρβαρος ὁ τότε ἀκρο-
βολισίς· μακροτερον γὰρ ὁ τε Ροδιος ὁ Περσῆς
(15.) σφενδοναῶ καὶ ὁ πλειστος τοξότης· μέγας
(27.) δὲ καὶ ὁ τοξον ὁ Περσικός (26.) εἰμι (62 β.
§ 150.).
2. ὦ ἀνὴρ (20.) στρατιωτῆς, (15.) μῆδεις* (28.) ἀθυ-
μέω^{4γ}, ἔνεκα ὃ^εν γινομαι^{17*}· οἶδα γὰρ ὅτι καὶ ἀγα-
θὸς οὐ μειῶν ὁ κακὸς γινομαι.¹⁷
3. ἐγὼ δὲ οὐδεὶς (28.) νομίζω ἀνὴρ^δ, (20.) ἀλλῶς τε καὶ
ἀρχων, καλὸς (25.) εἰμι (38.) κτήμα οὐδὲ (53.)
λαμπρὸς ἀρετῇ καὶ δικαιοσύνῃ καὶ γενναιοτήτι.
4. τίς (32.) γὰρ ἀν, φῆμι², σὺ (67 β.) γὰρ ἰκανὸς (25.)
πείθω⁴; (38.)

* See note on Ex. LXXX. 1. † See note on Ex. LXXIII. 10.

5. And citizens, of course, are more familiar than strangers, and messmates than those who dwell apart from you.
6. Let then no one be more ready than you to obey him, nor more zealously attend on him; for to none is his goodwill or anger of more importance than to you.
7. But it is quite necessary that you should have all the things that are left, which are [being] many more than these.
8. And send thither such troops [an army] on board ship, who, after rowing themselves across, may also act as heavy-armed soldiers immediately; and [send] also, what I think is still more useful than the army, a Spartan as general, in order that he may both organise those who are there, and also compel the unwilling.
9. He engaging in a contest less than this contest, implored and entreated the jury [judges] with many tears.
10. And it is fitting for me, men of Athens, rather than for others, to rule, and I think myself also to be more deserving of it than others.
11. And they are more worthy of being praised, who, indulging the propensity of human nature to rule over others, have proved to be juster than might have been expected from their actual power.
12. They were naturally likely to take these things

5. και πολιτης (15, 62 β.) τοι ανθρωπος αλλοδαπὸς οικείος (25.) και συσσίτος αποσκηнос.
6. μητε (53.) ουν θᾶπτον μηδεις (28.) συ (67 β.) ούτος ὑπακουω μητε προθύμως (§ 97.) παρειμι· ουδεις (28.) γαρ οικείος ὁ ούτος ουτε (53.) αγαθὸςⁿ ουτε δεινος (26.) ἢ σύ.
7. ἀλλὰ (59.) αναγκη μεγας ὁ^p καταλειπω^{20*} (41.) πολὺς^{da} πλειων ειμι ούτος, πᾶς συ^p (31.) εχω ειμι. (62 β.)
8. στρατιά τε επι (51.) ναυς^{sp} (18.) πεμπω^{4b} τοιούτος εκείσε, ὅστις αυτερετης (15.) κομίζω^{20*} και ὀπλιτευω ευθύς, και ὅς ὁ στρατια επι χρησιμὸς ειμι νομιζω, ανηρ (20.) Σπαρτιατης αρχων, ως αν ὁ τε παρειμι^{*} συντασσω, και ὁ μη θελω προσαναγκαζω.
9. ὁ μεν ελαττων ουτοσι (36.) ὁ αγών (17. § 138.) αγων αγωνιζομαι^{8*} δεομαι^{20*} τε και ἱκετευω⁴ ὁ δικαστῆς μετα (51.) πολυς δακρυον
10. και προσηκει εγω^d μαλα ἑτερος^g, ω ανηρ (20.) Αθηναῖος, αρχω, και αξιοςⁿ (§ 162.) ἅμα νομιζω ειμι (38.) ἑτερος.
11. επαινεω[†] τε (62 β.) αξιος ὅστις χραομαι¹¹ ὁ ανθρωπειος φυσις, ὥστε (62 a.) ἑτερος^g αρχω[†], δικαιος ἢ κατα[†] (51.) ὁ ὑπαρχω δυναμις γινομαι.¹⁷
12. χαλεπὸς (§ 97.) εικοτως μελλω φερω[‡] ούτος, αλλως

* See Note on Ex. LL. 2.

† On this use of *κατά* with the comparative, see Wordsw. Gr. Gr. § 191. b. Herodotus sometimes uses the genitive, as μέγιστα λόγον πεπόνθαμεν, *we have suffered beyond what words can express*.

‡ The most usual tense after μέλλω is the future; the next most usual, the present; the least usual, the aorist.

worse, especially inasmuch as they were becoming more powerful than ever, and we more deserted.

EXERCISE LXVI.

See Wordsworth's Syntax, §§ 131. 141.

N.B. Greek genitive, Latin ablative — *πυρρὸς καὶ ἡμέρας, nocte dieque*; καὶ δέσπος καὶ χειμῶνος, *et aestate et hieme*. Greek and Latin accusative — *ἐνιαυτὸν ὅλον διέτριψε, totum annum commorabatur*.

The time in which anything happens, is put in the genitive; de-

1. Remaining that day, on the next they rose up earlier and marched, but on the succeeding day the Greeks remained and foraged.
2. Accordingly, after waiting no long time, he came and bid us enter; so we enter in and find Socrates just unbound, and Xanthippe (you know her) holding his child and sitting by him.
3. And when he came he says that he will bring them within five days to a place whence they shall see the sea; and if not, he offered to die; and they arrive at the mountain on the fifth day.
4. After this the Greeks dismiss the guide, giving him as presents from the common store a horse, and a silver drinking-bowl, and a Persian dress, and ten darics [gold coins], but he begged more than anything their rings, and received many from the soldiers; and after pointing out to them a village where they may encamp, and the road by which they are to go to the Macrones, after evening had come on, he went away by night.

τε και ὅσος^d δυνατὸς (25.) αὐτος αὐτος (30.
§ 132. b.) γιγνομαι⁹ και εγω (31.) ερημος.

Genitive and Accusative of Time.

i of time in the *accusative*. The former is sometimes expressed e dative with or without the preposition *ἐν*. The simple ive and accusative are the two primary methods of indicating ; there are many other ways besides, as, *ἐκ*, *ἀπὸ*, *ἐπὶ*, *διὰ*, *ἐντὸς*, with the genitive ; *ὕπὸ*, *ἀνὰ*, *κατὰ*, with the accusative.

Μενω⁴ μεν οὗτος ὁ ἡμερα, ὁ αλλος^d πορευομαι πρὸς
(§ 97.) ανιστημι⁷ (41.) ὁ δ' επειμι ἡμερα μενω ὁ
Ἑλλην και επισυτιζω.¹¹

ου πολὺς ουν χρονος επεχω⁷ ἡκω² και κελευω⁴ εγω
(31.) εισειμι[•] (38.) εισειμι ουν καταλαμβάνω ὁ
μεν Σωκρατης αρτι λυω¹⁷ (42.), ὁ δε Ξανθιππη,
γιγνωσκω . γαρ, εχω τε (62 β.) ὁ παιδιον (23.)
αυτος⁸ (30.) και παρακαθημαι.

ερχομαι⁷ (41.) δε εκεινος (30.) λεγω ὅτι αγω^{3a} αὐτος
(30.) πεντε ἡμερα εις χωριον (23.) ὅθεν οραω¹⁰
θαλαττα[•] ει δε μη, θνησκω¹² (38.) επαγγελλο-
μαι^{•9} και αφικνεομαι επι ὁ ορος ὁ πεμπτος^d
ἡμερα.

μετα (51.) οὗτος ὁ ἡγεμὼν (16.) ὁ Ἑλλην αποπεμπω
δωρον διδωμι⁷ απο (51.) κοινὸς (16.) ἵππος και
φιαλη αργυρεος (§ 30. Obs. 2.) και σκευή Περ-
σικος (26.) και δαρεικὸς δεκα[•] αιτεω² δε μαλιστα
ὁ δακτυλιος και λαμβανω⁷ πολὺς παρα ὁ στρα-
τιωτης[•] (15.) κωμη δε δεικνυμι⁴ αὐτὸς οὐ σκη-
νω^{3a} και ὁ ὁδὸς ὡς^a πορευομαι¹⁰ εις Μακρωνες,
επει ἐσπερὰ γιγνομαι¹⁴, οιχομαι⁹ ὁ νυξ (18.)
απειμι (41, 2.).

5. And the Athenians in Sicily and the Rhegians the same winter make an expedition with thirty ships against the so-called Isles of Æolus, for it was impossible to attack them in summer, owing to the drought. But Liperaeans inhabit them, who are colonists from the Cnidians.
6. And in the next summer the Peloponnesians and their allies went as far as the isthmus, intending to invade Attica, but as several earthquakes took place, they returned back, and there was no invasion.
7. So the Athenians weighed anchor and coasted along, and touching at Phea, in Elis, they ravaged the land for two days, and conquered in battle three hundred picked troops who came to repel the aggressors from the Vale of Elis [hollow Elis], and from the Eleans on the spot, of the [subordinate] class of the Perieeci.
8. Therippides accordingly having had charge of the slaves for seven years, produced [showed a balance of] eleven minas every year; but this man, having had charge of them at first for two years, produces nothing whatever.
9. For seventy days and nights running they kept heaping earth against the city, divided into relays, so that some should carry, and some take sleep and food.
10. And on the next day, the thirty ships from Attica and all of the Corcyrean [ships] that were seaworthy, sailed to attack the harbour in which the Corinthians were riding at anchor.

5. και ὁ μὲν ἐν Σικελίᾳ Ἀθηναῖος καὶ Ρηγῖνος ὁ αὐτος χεῖμων (17.) τριακοντᾶ ναῦς (18.) στρατεῦω ἐπὶ ὁ Αἰολὸς νησὸς καλεῶ^{15*}· θερὸς γὰρ δια (59.) ἀνδριᾶ ἀδυνατός⁹ εἰμί² (§ 150.) ἐπιστρατεῦω. νεμομαι δὲ Λιπαράϊος αὐτός, Κνιδίος ἀποικὸς εἰμί.⁵
6. ὁ δὲ ἐπιγυγνομαι^{*} θερὸς Πελοποννησίοι καὶ ὁ ξυμμαχος μεχρι ὁ ἰσθμὸς ἐρχομαι⁷ ὡς εἰς ὁ Ἀττικὴ ἐσβαλλῶ^{4*}, σεισμὸς δὲ γυγνομαι^{14*} πύλῃς ἀποτρῶω¹⁴ πάλιν, καὶ οὐ γυγνομαι ἐσβολῇ. (2.)
7. ὁ δὲ Ἀθηναῖος αἰρῶ⁴ παραπλεῶ² (§ 44. Obs. 1.) καὶ ἐχῶ⁷ ὁ Ηλεια ἐς Φειᾶ^{*} δῆρῶ² ὁ γῆ ἐπὶ δυο ἡμέρα^a καὶ προσβοηθεῶ⁴ ἐκ ὁ κοῖλος Ἥλις τριακοσιοὶ λογὰς καὶ ὁ αὐτόθεν ἐκ ὁ Περιοικὺς Ηλείος, μαχη κρατεῶ.⁴
8. Θηριππιδης μὲν οὖν ἑπτα (29.) ἔτος ὁ ἀνδραποδὸν ἐπιμελεομαι²⁰ ἑνδεκα μῶν ὁ ἐνιαυτὸς ἀποφαίνω⁴, οὗτος δὲ δὺ ἔτος ὁ πρῶτος ὁ πρῶτα ἐπιμελεομαι²⁰ οὐδ' ὅστις οὖν (36.) ἀποδεικνυμι.
9. ἡμέρα δὲ χῶμα χῶω² πρὸς ὁ πόλις ἐβδομηκοντᾶ καὶ νυξ (18.) ξυνεχῶς, (47.) διαιρεῶ¹⁷ κατ' ἀναπαυλῇ, ὥστε (62 α.) ὁ μὲν φερῶ¹, ὁ δὲ ὑπνός τε καὶ σῖτος αἶρεομαι.
10. ὁ δὲ ὑστεραῖος^d ἀναγῶ⁸ ὁ τε Ἀττικός (26.) τριακοντᾶ ναῦς (§ 20. Obs. 1.) καὶ ὁ Κερκυραῖος ὅσος πλοῦμος εἰμί² ἐπιπλεῶ⁴ ἐπὶ ὁ^a λιμὴν (17.) ἐν ὃς ὁ Κορινθίος ὀρμεῶ.^{2†}

* This is the usual order, τῆς Ἀττικῆς ἐς Δακίλειαν, *to Decleia in Attica*.

† What is the difference between ὀρμέω, ὀρμεομαι, ὀρμέω, ὀρμίζω, and ὀρμίζομαι?

EXERCISE LXVII.

In Latin, the *cause, manner, or instrument*, is put in the ablative without a preposition; the *personal agent* in the ablative with *a* or *ab*: as, *hi jaculis, illi certant defendere saxis, laudatur ab his, culpatur ab illis*.

In Greek, this is most usually expressed by *ἐν* with the genitive; *πρὸς*, *ἀπὸ*, and *ἐκ* are also used, the last frequently in Hero-

1. I was myself also educated thus by this fatherland of yours and mine, to yield precedence in the highways and seats, and in speaking to my elders, not merely [if] brothers, but even [merely] citizens.
2. But the children see and hear both those who are honoured by the king and others dishonoured, so that directly they are boys they learn to rule and be ruled.
3. And some say that the king gave orders to some one to kill him over [the body of] Cyrus; but others that he drew his scimitar and killed himself; for he carried a golden one, and he wore a necklace too, and bracelets, and other ornaments, like the highest of the Persians, for he had been held in honour by Cyrus for his kindness and faithfulness.
4. But Mindarus seeing it, and landing in person, fought and was killed by the enemy, and those who were with him fled. But the Athenians carried off all the ships to Proconnesus, except the Syracusan ones; but they had been burned by the Syracusans themselves.
5. And many other things were said, and they de-

Agent after a Passive Verb.

dotus. The dative without any preposition may also be used.

Neuter verbs often take the construction of the passives to which they are equivalent in meaning, e. g. ἐξέπεσον ἐκ τῆς πόλεως, οἱ ἔθανον ὑπὸ τῶν πολεμίων, ἔκοσιν ἄνδρες, *there were twenty men banished, or killed by the enemy.* See *infra*, example 4.

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1. Ἐπὶ. Παιδεύω²⁰ δε και αυτος οὕτως ὑπο ὁδε (34.) ὁ ἐμὸς τε και ὑμετερος (33.) πατρίς (17.) ὁ πρεσβυς ου μονον ἀδελφός, ἀλλὰ και πολίτης και ὁδός⁸ και θάκος και λογός⁹ ὑπείκω.⁴
 2. θεωμαι δ' ὁ παῖς (18.) και ὁ τιμαῶ^{15*} ὑπο βασιλεὺς* και ακουω και αλλος ατιμαζω· ωστε (62 β.) ευθύς παις (18.) μαυθανω* αρχω τε και αρχομαι.
 3. και ὁ μεν βασιλεὺς φημι (60 α, 62 β.) κελευω⁴ (38.) επισφαζω⁴ αυτος Κυρος^d· ὁ δε ἑαυτου (30.) επισφαζω¹¹ σπαω¹¹ ὁ ακινᾶκης, εχω² γαρ χρυσεος· (§ 30. Obs. 2.) και στρεπτός δε φορεω² και ψελλιον και ὁ αλλος, ὡσπερ (62 α.) ὁ αριστος ὁ Περσης· (15.) τιμαῶ¹⁸ γαρ ὑπο Κυρος δι' ευνοια^a τε και πιστοτης.
 4. ὁραω⁷ δε ὁ Μινδαρος, και αυτὸς αποβαινω⁷ ἐν ὁ γῇ μαχομαι* ὑπο ὁ πολεμιος αποθυησκω⁷· ὁ δε μετα (59.) αυτος⁸ εἰμι (18 exc.) φευγω⁷· ὁ δε ναῦς ὁ Αθηναῖος οιχομαι⁹ αγω^{1*} (§ 165. Obs.) ἅπας εις Προκονησος πλην ὁ Συρακοσιος⁸· εκεινος^f (30.) δε ὑπο (59.) αυτος ὁ Συρακοσιος κατεκαιω.²⁰
 5. λεγω¹⁶ δε και αλλος πολὺς και δοκεω⁴ αποκτεινω⁴

* Βασιλεὺς, without the article = the king of Persia; it is treated as a proper name: accordingly, *the sons of the King of Persia* is expressed by τοὺς παῖδας τοὺς (not τοῦ) βασιλέως.

terminated [it seemed fit] to kill all the prisoners that were Athenians, except Adeimantus, because he was the only one who interrupted in the assembly the decree about the cutting off of the hands: he was, however, accused by some of betraying the ships.

6. And these were sent back by Clearchus to Athens; and Cœratides, in the crowd of those who were landing in the Piræus, ran away unobserved, and got safe to Decelea.
 7. And from thence he subdued both the other places which had gone over to the Lacedæmonians, and also Thasos, which was in a miserable plight from enemies, and internal dissensions, and famine.
 8. But some wondered and wished to see Alcibiades, asserting that he was the best of the citizens: and he alone defended himself, [alleging] that he was not justly banished, and having been plotted against by those who were less powerful than he, he was deprived of his country.
 9. But in the senate and in the assembly, having alleged in his own defence that he had not been guilty of impiety, and affirming that he is wronged by the citizens, and having been nominated general, after these things he enrolled an army.
 10. I am content [it is enough for me] to remain at home, and whether Lysander or any one else wishes to be more skilled in naval affairs, I do not hinder him for my part; but as I have been sent by the state to the ships, I can do nothing else but execute the commands given me, as best I can.
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- (38.) ὁ αἰχμαλωτος ὅσος εἰμι² Ἀθηναῖος πλὴν Ἀδεΐμαντος⁸, ὅτι μόνος ἐπιλαμβάνω¹⁴ ἐν ὁ ἐκκλησίᾳ ὁ περὶ ὁ ἀποτομὴ ὁ χεῖρ (18.) ψηφισμα⁸· αἰτιασθαι²⁰ μέντοι ὑπο τις (62 α.) προδίδωμι⁷ (38.) ὁ ναῦς.
6. καὶ οὗτος μὲν ἀποπεμπώ²⁰ ὑπο ὁ Κλεάρχος εἰς Ἀθῆναι καὶ ὁ Κοιρατίδης ἐν ὁ ὄχλος ἀποβαίνω^{1*8} ἐν Πειραιεὺς λανθάνω⁷ ἀποδιδράσκω^{7*} καὶ ἀποσωζώ²⁰ εἰς Δεκελεια.
7. ἐκεῖθεν δὲ ὁ τε ἄλλος χωρίον (23.) ὁ πρὸς Λακεδαιμονίους⁸ μεθίστημι^{5*} καταστρέφω¹¹ καὶ Θάσος ἔχω κακῶς (47.) ὑπο τε ὁ πολεμῖος καὶ στασις (12.) καὶ λιμός.
8. θαυμάζω δὲ καὶ ὄραω⁷ βουλομαι ὁ Ἀλκιβιάδης, λέγω ὡς κρατιστος εἰμι³ ὁ πολίτης· (15.) καὶ μόνος ἀπολογεομαι^{20*} ὡς οὐ δίκαιως φεύγω¹⁴ δ, ἐπιβουλευομαι^{20*} δὲ ὑπο ὁ ἐλαττον ἐκεῖνος⁸ δυναμαί^{*}, στερεομαι ὁ πατρίς.
9. ἐν δὲ ὁ βουλὴ καὶ ὁ ἐκκλησίᾳ ἀπολογεομαι¹¹ ὡς οὐκ ἀσεβέω, εἰπὼ (41.) δὲ ὡς ἀδικέω^{17*} ὑπο ὁ πολίτης, ἀναρρηθεῖς (41.) δὲ στρατηγός, (56.) μετὰ οὗτος^p καταλέγω¹¹ στρατιᾷ.
10. ἔγω μὲν ἀρκεῶ οἰκοί (11.) μένω, καὶ εἴτε Λυσάνδρος εἴτε ἄλλος τις ἐμπειρός, περὶ ὁ ναυτικός⁸ βουλομαι, εἰμι² (38.) οὐ κωλύω τὸ κατ' ἐμέ· ἐγὼ δὲ ὑπο ὁ πόλις ἐπὶ ὁ ναὺς πεμπῶ οὐ ἔχω τις ἄλλος ποιεῶ ἢ ὁ κέλευω^{8*} ὡς ἀν δυναμαί¹ κρατίστα.

EXERCISE LXVIII.

The relative is often attracted to, i. e. put in the same case as the antecedent; as, *χράμαι βιβλίοις, οἷς ἔχω*, for *ἃ ἔχω*, *I use the books which I have*. The antecedent is often omitted, *ἀνθ' ἃ ἔπαθον*, *in return for what I suffered* = *ἀντὶ τούτων, ἃ ἔπαθον*. *ἀνθ' ὧν* is sometimes simply *because*.

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1. After this Chirisophus said, Well, if there is need of anything else in addition to what Xenophon says, one can do it immediately. Therefore let anyone who thinks so hold up his hand. Everyone of them held them up.
 2. For what man is so silly, as, after having paid so large a sum of money, and then receiving one farm, [not content] with what he lost, but as though the person who took him in had done a righteous act, to become his bail-for-a-judgment-debt.
 3. But I wish, after having first produced the witnesses of what I say, after that, I say, to inform you of the rest.
 4. Much would our father groan, I think, if he were to perceive that I, his own son, were likely to be fined in an action for [on behalf of] those dowries and those gifts which he himself gave to these men.

Attraction of the Relative. Wordsworth, § 149.

This idiom has been imitated by Horace, S. i. 6. 15.: "Judice, quo nosti, populo," for "quem nosti;" and we find also such phrases as, "Raptim, quibus quisque poterat, elatis, penates tectaque relinquentes exibant.—Liv. i. 29.

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1. Μετα οὗτος^{a p} Χειρισοφος ειπον, αλλα (59.) ει μεν τις (62 a.) αλλος^b δει προς οὗτος^{d p} ὅς λεγω Ξενοφῶν, και αυτικα (27.) εξεστι ποιειω· και ὅστις δοκεω οὗτος (§ 150.) ανατεινω⁴ ὁ χειρ. (18.) ανατεινω⁴ ἅπας. (46 β.)
 2. τις (32.) γαρ ανθρωπος ηλιθιος (62 β.) ειμι οὕτως, ὡς αργυριον μεν διδωμι (42.) τοσοῦτος, επειθ' εἰς λαμβανω χωριον, (23.) συν ὅς προτερον ζημιω¹⁸, ὁ αδικεω^{4 π a} ὡς δικαιος τις (62 β.) ποιειω⁴ και ὁ ὁ δικη οφλημα προσεργναομα.¹¹
 3. βουλομαι δε ὁ μαρτυς ὅς λεγω πρωτον συ (31.) παρεχω¹⁴, μετα οὗτος^{a p} δη και ὁ αλλος^a (53.) διδασκω.
 4. μεγα δ' αν* οιομαι στεναζω⁴ (38.) ὁ πατηρ (19.) εγω, ει αισθανομαι^{14 b} ὁ προιξ (18.) και ὁ δωρεά ὅς αυτος (30.) οὗτος διδωμι⁴ ὑπερ οὗτος ὁ επωβελια† ὁ αυτος υἱός εγω κινδυνευω.^{3 π}

* The αν in such phrases as this belongs to the subordinate verb, though usually placed close to the chief verb: as, πόσον αν οἶα τοῦτο πωλούμενον εὑρεῖν; = πόσον οἶε τοῦτο πωλούμενον αν εὑρεῖν, *how much do you think this would fetch, if sold.*

† ἐπωβελια. In civil actions at Athens, if the plaintiff did not obtain one fifth part of the votes of the jury, he had to pay *one sixth* part of the damages assessed, i. e. an ὅβολος in every δραχμή; hence ἐπωβελια (from ἐπι and ὅβολος) means *liability to be fined one sixth of the damages.*

5. But the will itself, by means of which they became possessed of those papers which they got sealed, and of all the other property, this, I say, they have not got sealed, nor have they restored it.
6. And my friends I saw become happy by means of me, and my enemies enslaved by me, and my fatherland, which formerly had no political importance in Asia, I now leave advanced-before-the-rest. And I know not any of those things which I possessed which I have not preserved safe.
7. And if he saw anyone clever as a manager, regulating justly the country which he governed, and increasing the revenue from it, he never stripped anyone [of what he had], but, in fact, added more [to what existed].
8. To sum up all briefly, they thought it only right that they should return thanks for the benefits they had received from Philip, and to receive compensation for those things in which they had been injured by you, in whichever way they chose; and they showed, as they thought, from what they themselves advised, that the cattle, slaves, and the other goods *on their way from Attica to Bæotia* (but from what they said we advised the goods *actually in Bæotia*), would be plundered by the enemy.
9. And not merely, after having given presents and having benefited us in return for what you

5. *αυτος δε ο διαθηκη, δια (59.) ος⁸ ουτος ος σημαινω¹¹ γραμμα και ο αλλος απας χρημα^p γυγνομαι⁹ κυριος, ουτος δε* ουκ σημαινω, ουδε (53.) αυτος αποδιδωμι.⁷*
6. *και ο μεν μεν φιλος εφοραω⁷ δια (59.) εγω† ευδαιμων γινομαι^{14*}, ο δε πολεμιος υπο (59.) εγω δουλω²⁰ 41.) και ο πατρις (16.) προσθεν ιδιωτεω^{1*} εν ο Ασια, νυν προτιμαω¹⁷ καταλειπω· ος κταομαι¹¹ ουδεις (28.) οίδα οστις‡ ου διασωζω.¹¹*
7. *ει δε τις (62 α.) οραω³ δεινος (26.) ειμι οικονομος (55.) εκ (§ 184. Obs. 1.) ο δικαιος κατασκευαζω τε ος αρχω³ χωρα και προσοδος ποιω ουδεις (28.) αν πωποτε αφαιρεω¹⁴ αλλα (59.) αι πλειων^a προσ-διδωμι.²*
8. *ο δ' ουν κεφαλαιον^a, αξιοω² ος μεν ευ πασχω¹⁸ υπο Φιλιππος⁸ χαρις αυτος αποδιδωμι⁷ (38.), ος δε υπο (59.) συ αδικω¹⁸ δικη λαμβανω⁷, οποτερωσ βουλομαι, και δεικνυμι² ως οιομαι⁹ εκ μεν ος^p αυτος συμβουλευω² ο εκ ο Αττικη (26.) βοσκημα και ανδραποδον και ο αλλος (53.) αγαθος εις ο Βοιωτια ήκω^{3*}, εκ δε ος εγω (31.) φημι² ο εν ο Βοιωτια διαρπαζω^{21*} υπο ο πολεμος.*
9. *και ουχ όπως δωρον διδωμι⁷ (41.) και ευ ποιω^{4*} αντι (59.) ος ευ πασχω⁷ αξιοω εγω (31.) απο-*

* Note this δέ, *en tē apodόσει*, as it is called. It is often used, when the pronoun is inserted, as well as the noun, which it should properly represent: "The will which, &c. . . . this, I say (δέ), they did not get sealed."

† N. B. After prepositions, use the longer forms, *ἐμοῦ, ἐμοί, ἐμε*, not the enclitics *μου, μοι, με*. *πρός με*, however, occurs.

‡ See note after Ex. LXXX. 11.

experienced, do you think it right to send us away, but also, as far as you can, you wont allow us, when marching off, even to bivouac.

10. And after this Conon sailed from Antandros to Samos to [join] the fleet, the Athenians so decreeing, with the twenty ships which he had.
11. And from what these men were doing, it resulted to you who are wont to ask help yourselves, to go to the assistance of others, in consequence of what you were persuaded by me [to do].

EXERCISE LXIX.

In such sentences the subjunctive in Greek answers to the present subjunctive in Latin; the optative to the imperfect; *hæc scribo*, or *scribam*, or *scripsi*, *ut venias*; *hæc scribebam*, *scripseram*, *scripsi*, *ut venires*.

1. Pray bid Sacas, grandfather, to give me too the goblet, that I also may, by nicely pouring in for you to drink, recover your favour [recover you] if I can. So he bade him give it.
2. One of the chief reasons, however, why I sent the women away was that they might not commit some-impropriety in such matters; for I have heard too that one ought to die in silence.

πεμπω¹¹, ἀλλὰ (59.) αποπορευομαι ἐγὼ οὐδ' ἐναυ-
λιζω²⁰ (38.) ὅσον δυναμαι ἐπιτρῶω.

10. μετὰ δὲ οὗτος Κονων ἐκ ὃ Ἀνταδρος¹ ξυν ὃς ἐχω² ναῦς
(18.) εἰκοσι, ψηφίζω¹¹ Ἀθηναῖος (§ 163.) εἰς
Σαμος πλεω⁴ ἐπὶ ὃ ναυτικόν.²
11. περιστήμι⁶ ὃ βοηθειᾷ² δεομαι¹⁰ νομίζω^d ἀπο (59.)
ὃς πρᾶττω² οὗτος, αὐτος βοηθεῶ ἕτερος^d ἐξ ὃς
πειθω²⁰ ἔγω. (31, 2.)

Causative Particles. § 155.

Ὡς, ἵνα, and ὅρα take the subjunctive in reference to present and future time; the optative in reference to past time: — ταῦτα γράφω, σὺ γράψω, οὐ γέγραφα, ἵν' ἔλθῃς. ταῦτα ἔγραφον, ἔγεγράφευ, ἔγραψα, ἵν' ἔλθοις.

1. Κελευω⁴ δη, ὦ παππος ὃ Σακας καὶ ἐγὼ δίδωμι⁷ ὃ
ἐκπωμῶ ἵνα καγὼ καλῶς (47.) πινῶ⁷ (39.) ἐγχεω⁴
ανακταομαι⁴ σὺ. (62 β.) καὶ ὃς* κελευω⁴ δι-
δωμι.⁷
2. ἐγὼ μεντοι οὐ ἤκιστ' αὐτός ἐνεκα ὃ γυνή (21.) ἀπο-
πεμπω⁴, ἵνα μὴ τοιοῦτος πλημμελεῶ· καὶ γὰρ
ακουῶ¹², ὅτι ἐν εὐφημίᾳ† χρεὶ τελευτῶω.

* This is what is called the obsolete nominative of οὐδ, οἶ, ἔ. It is used in Attic, to mark a change of subject, ordinarily with καί; as, οἱ κίνες ἐδίωκον ἑλαφόν, καὶ ὃς καταφείγει, κ. τ. λ. It also is used in reporting conversations, ἦν δ' ἐγὼ, ἦ δ' ὅς, said-I, and said-he. The plural, καὶ οἱ, also occurs, but very seldom.

† εὐφημία. 1. To use words of good omen; 2. to refrain from words of bad omen; 3. to refrain from words altogether, to be silent. So εὐφημία = silence.

3. For how could it help being disgraceful and shocking, if [such men as] Cephallenians shall have decided for the ship to sail hither, in order that the goods *may* be preserved for the Athenians, and that you, Athenians though you are, should decide to give up the property of your fellow-citizens to those who wished to sink-it-in-the-sea?
4. When Cyrus heard these things he was annoyed, so he went away and planned how, with the least possible annoyance, he might speak to his grandfather, and effect for himself and the [other] children those things which they wanted.
5. But I must at once clearly define the [right of succession to the] kingdom, lest haply, by becoming a matter of dispute, it should cause you trouble.
6. For if he let off Protus, he would have been immediately convicted [of] falsely-accusing us; but his friend when present did not allow that he had lost his suit, in order that, if they shall do for him what they arranged together, [he may leave the decision unquestioned *], but if not, he may obtain a fresh trial.
7. And to the former he gave seventy minas out of my property to enjoy all the time till I should come of age [be examined and passed as a man], in order that he might not manage any of my property the worse from covetousness; and to Demophon [he gave] my sister.
8. After this then they began to invite and send for

* N. B. The apodosis is here omitted, as being obvious from the context. For another instance, see Ex. LXX. 12.

πως (60 e.) γὰρ οὐ αἰσχυρός (26.) καὶ δεινός (26.) ἀν-
γινώμηναι¹⁴, εἰ Κεφαλλήνης* μὲν, ὅπως ὁ Ἀθηναῖος
σώζω²⁰ (§ 150.), ὁ χρημα, δευρο πλεω (§ 44.
Obs. 1.) ὁ ναὺς κρινώ⁴, συ δὴ εἰμι* Ἀθηναῖος ὁ ὁ
πολιτῆς ὁ καταποντιζώ (38.) βουλομαι²⁰ (41.)
διδώμι⁷ γινώσκω⁷³;

ἀκούω⁴ δὲ οὗτος ὁ Κῦρος δακνῶ²⁰, καὶ ἀπερχομαι^{7*}
ἐπιβουλεύω² ὅπως ἀν' ἀλύπτως (§ 97.) εἰπον πρὸς
ὁ παππος, καὶ διαπραττώ⁴ ἑαυτοῦ (30.) τε καὶ ὁ
παῖς (18.) ὅς δεομαι.⁹

δεῖ δὲ καὶ ὁ βασιλειᾷ ἐγὼ ἡδὴ σαφηνίζω καταλείπω⁷
(39.) ὥς ἀν μὴ ἀμφιλόγος γινώμηναι¹⁴ πρῶγμα συ
(31.) παρεχω.⁷

εἰ μὲν γὰρ ἀφίημι⁶ ὁ Πρωτος, ἐξελεγχῶ ἀν εὐθὺς
ἐγὼ (31.) συκοφαντῶ*ⁿ, οφλίσκαμ⁷ (39.) δὲ
παρεῖμι (41.) ἐκεῖνος (30.) οὐ συγχῶρεω², ἔν' εἰαν
(53.) μὲν αὐτος ποιεῶ¹⁷ ὅς ὁμολογεῶ⁵,—εἰ δὲ μὴ,
ὁ ἐρημος^f ἀντιλαγχάνω.^{7†}

κἄκεῖνος (30.) μὲν δίδωμι⁴ ἐκ ὁ ἐμὸς^p ἐβδομηκοντᾷ
μνᾷ καρπῶ¹¹ τοσούτος χρόνος, ἕως ἐγὼ (30.) ἀνηρ
(20.) εἰμι (38.) δοκιμαζῶ²⁰, ὅπως μὴ δια (59.)
ἐπιθυμιᾷ^a χρημα, χειρῶν τε (62 β.) ὁ ἐμὸς διου-
κew⁴, Δημοφῶν δὲ ὁ ἐμὸς ἀδελφῇ. (16, 2.)

μετὰ οὗτος τοίνυν καλεῶ² συ (31.) καὶ μεταπεμπῶ.⁹

See note on Ex. LXXVII. 4.

Note these phrases with δίκη; δίκην λαγχάνειν, get leave to begin
it, sortiri judices; δ. αἰρεῖν, to gain a trial; δίκην ἔλδω, having
trial; δ. ἀντιλαχεῖν, obtain a fresh trial; δίκην ὀφλεῖν, to incur
ges; ἐρήμη δίκη, where the defendant lets judgment go by
it; δίκην δοῦναι, dare pœnas; δίκην λαμβάνειν, sumere pœnas.

you. Forth you went, ye ran to the rescue; to pass over what intervenes, so familiarly did they receive you, that as the heavy-armed and the horsemen were without, they welcomed the army to visit their children, their wives, and their most valuable possessions.

9. I think it necessary and at the same time just, to say a few words on this subject: first, men of Athens, in order that no one, led away by extraneous arguments, should listen with-some-what-estranged-feelings to what I may justly urge touching this indictment.
 10. For after that Philip had sworn to the peace, he buys back again Thrace, in order that he may not depart from Macedonia, till he has set to rights the expedition against the Phocians, lest you should go out, and, sailing round, blockade the place; but [his object was] that you should hear these things, on our announcing them, and he himself be within Pylæ and you not be able to do anything.
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EXERCISE LXX.

1. When Astyages said this, his mother interrogated Cyrus whether he would like to stay or go; but he did not hesitate, but said at once that he should like to stay.
2. And in the meantime the teacher struck me, saying that it was right to do so, whenever he was a judge of what was fitting; but when it was necessary to decide, whose of the two the tunic

ἔξῃα βοηθεῶ², ἵνα ὁ-εν μέσος παραλειπῶ, οὕτως οικειῶς συ (31.) δεχομαι³, ὥστ' (62 α.) ἔξω ὁ ὀπλιτῆς (15.) καὶ ὁ ἵππευς (17.) εἰμι (18 εσχ.) εἰς ὁ οικιᾷ δεχομαι¹ ὁ στρατιὰ ἐπὶ παῖς² (18.) καὶ γυνή (21.) καὶ ὁ τιμιος.

αναγκαῖος εἰμι (38.) νομίζω καὶ δίκαιος ἄμα, βραχὺς (17.), ὦ ἀνὴρ (20.) Ἀθηναῖος περὶ οὗτος^{8p} εἶπον (38.) πρῶτον ἵνα μηδεὶς (28.) ὁ ἔξωθεν λόγος ἀγῶ^{17*} ἀλλοτριῶς (§ 97.) ὁ ὑπὲρ ὁ γραφή (17.) δίκαιος^{8p} ἀκουῶ ἐγῶ.⁸ (62 α.)

ἐπειδὴ γὰρ ομνυμι⁴ ὁ εἰρηνῆ² ὁ Φίλιππος, πάλιν ὠνεομαι ὁ Θράκη, ὅπως μὴ ἀπειμι ἐκ Μακεδονίας ἕως ο ὁ στρατεία ὁ ἐπὶ ὁ Φωκεὺς (17.) εὐτρεπῆς (17.) ποιεῶ⁴, ἵνα μὴ ἐξερχόμαι^{7r} συ καὶ περιπλεῶ⁴ κλειῶ⁴ ὁ τόπος, ἀλλὰ (59.) ἄμ' ἀκουῶ οὗτος ἀπαγγέλλω (§ 163.) ἐγῶ (31.) κάκεινος ἐντός εἰμι Πύλαι (15.) καὶ μηδεὶς (28.) ἐγῶ συ (31.) ποιεῶ.⁴ (38.)

Oratio obliqua. § 156.

Ἐπεὶ οὗτος^p εἶπον ὁ Ἀστυαγῆς, ὁ μῆτηρ διερωτῶ² ὁ Κῦρος, ποτέρου βουλομαι μένω ἢ ἀπειμι· (38.) ὁ δὲ οὐκ μελλῶ⁴, ἀλλὰ ταχὺ εἶπον ὅτι μένω βουλομαι.

ἐν δὲ οὗτος παιῶ⁴ αὖ ἐγῶ (62 α.) ὁ διδασκαλός, λεγῶ⁴ ὅτι ὁπότε μὲν ὁ ἀρμολύω εἰμὶ κριτῆς, οὕτω δεῖ ποιεῶ, ὁπότε δὲ κρινῶ δεῖ, ποτέρος⁸ ὁ χιτῶν εἰμὶ, οὗτος, φημὶ, σκεπτεῖται (42.) εἰμὶ (38.) τις (32.)

was, this point, he replied, must be looked to, whose [which] possession is just, whether in fact he who forcibly took it should keep it, or he who got it made or bought it should possess it.

3. But when it was time, those who were appointed [to this office], coming up to him, bade him wash himself. But he replied that he should be glad of rest [gladly rest].
4. And when Admetus came in not long afterwards, he shows him who he is, and prays him not to take vengeance on him while in banishment, even though he himself had opposed him when he wanted anything from the Athenians.
5. But when we pressed them, this Lacritus here answers, that they had not been able to repay, but that the whole of the property was lost. And Lacritus said that he had a just plea to allege concerning them.
6. And this man here said that the ship had foundered while sailing from Panticapæum [*Kertch* in the Crimea] to Theodosia, and that as the ship had foundered, his own brothers had lost the property which happened to be on board the ship.
7. But having failed in this, he again schemed with the men of Marseilles, that the ship should not sail to Athens, saying that both he himself and the property *are* from thence, and that the ship-owner and the lenders *were* men of Marseilles.
8. And a man came forward into the assembly, giving out that he was saved on a meal-tub; and that the drowning men enjoined him, if he should be saved, to tell the people that the generals neglected to rescue those who had proved themselves bravest on behalf of their country. And

κτησις δικαίος εἰμι, (62 β.) ποτέρα ὁ βία ἀφαι-
ρεῷ¹⁴ ἔχω, ἢ ὁ ποιεῷ¹¹ ἢ πρίαμαι κταομαι.¹⁷ (38.)

επεὶ δὲ ὥρᾱ εἰμι, ὁ τασσω (42.) προσεἰμι (41.) λουῷ¹¹
αὐτος κέλευω.² ὁ δὲ λεγῷ², ὅτι ἡδεως ἀναπαυῷ.

καὶ ἐρχομαι⁷ (§ 163.) οὐ πολλὸν ὕστερον ὁ Ἀδμητος
δηλῶν τε ὅς εἰμι, (62 α.) καὶ οὐκ ἀξίω, εἰ τις
(62 α.) ἀρὰ αὐτὸς ἀντιπῶν (57.) αὐτὸς Ἀθηναῖος
δεομαι φεύγω⁸ τιμῶρεω.⁸

καὶ ἐπειδὴ ἐνοχλεῷ (§ 54. Obs. 3.) αὐτὸς^d ἀποκρινῶ
Λακρίτος οὕτως (36.) ὅτι οὐκ ἀν οἷός τ' (62 β.)
εἰμι ἀποδιδῶμι⁷, (38.) ἀλλὰ (59.) ἀπολλυμι¹²
ἅπας (46 β.) ὁ χρῆμα· καὶ φημι Λακρίτος δικαίος
τις (62 β.) ἔχω λεγῶ περὶ οὗτος.⁸

οὕτως (36.) δὲ ναυγεῷ⁴ (38.) φημι ὁ πλοῖον παρα-
πλεῶ (43 α.) ἐκ Παντικαπαίων εἰς Θεοδοσιᾶ,
ναυγεῷ⁴ (§ 163.) δὲ ὁ πλοῖον ἀπολλυμι¹² (38.) ὁ
χρῆμα^p ὁ ἀδελφὸς ὁ ἑαυτοῦ, (31.) ὅς τυγχάνω⁷
(§§ 150. 165.) ἐν ὁ πλοῖον ἐνεῖμι. (18. exc.)

ἀποτυγχάνω⁷ δὲ οὗτος⁸, πάλιν μετὰ ὁ Μασσαλιω-
της⁸ (15.) μὴ καταπλεῶ (§ 44. Obs. 1.) Ἀθηναῖς
ὁ πλοῖον πρᾶττω², λεγῶ ὥς αὐτὸς τε (62 α.) καὶ
ὁ χρῆμα ἐκεῖθεν εἰμι^a, (62 β.) καὶ ὁ ναυκληρὸς
εἰμι² καὶ ὁ δανειζῶ⁵ (41.) Μασσαλιωτης.

παρερχομαι⁷ (57.) δὲ τις (62 α.) εἰς ὁ ἐκκλησιᾶ,
φασκῶ ἐπὶ τευχὸς⁸ ἀλφίτου^{8p} σωζῶ²⁰. (38.) ἐπι-
στελλῶ¹ δ' αὐτὸς^d ὁ ἀπολλυμαι^{8*}, εἰαν (53.)
σωζῶ²⁰ (§§ 40. 154 b.) ἀναγγελλῶ⁴ (38.) ὁ δη-
μῶς^d ὅτι ὁ στρατηγὸς (56.) οὐκ ἀναιρεῷ^{14*} ὁ ἀρισ-
τος ὑπὲρ ὁ πατρίς (17.) γινομαι^{14*} ὁ δὲ πληθὸς

the people began-to-shout that it was a monstrous thing, if anyone shall prevent the people doing what they choose.

9. And Cyrus, upon this, sent for Lysander, when a messenger had come to him from his father, to say [saying] that he was ill and wanted [called] him.
10. And when Lysander came, he did not wish to let him engage the Athenians, unless he had many more ships than they, for that both the king and he had plenty of money, so that, as far as this was concerned, they could man several.
11. For when it was determined that it was better to abandon the city, and to embark in the fleet, they said that they had decided and ventured to do so without *them*, and that in whatever things they had decided in conjunction with them, they proved to be inferior to no one in judgment.

Translate into English the sentence on the opposite page, and put into the *oratio recta* the words within quotation-marks.



Note on Example 10. When the aorist is used in affirmative, the imperfect is often used in the corresponding negative sentences; e. g. *ἔπεισε*, he persuaded; *οὐκ ἔπεισε*, he failed to persuade: the reason is, that *ἔπεισε* refers to a single effect; *οὐκ ἔπεισε*, to several unsuccessful attempts to persuade. *οὐκ εἴα* then means however much he wished it, he would not allow him, he rejected all his applications for permission.

βοαω² δεινος (26.) εἰμι (38.) εἰ μὴ τις (62 a.)
εαω^{2*} ὁ δῆμος πραττω ὡς αὐ βουλομαι.⁸⁷

9. Κῦρος δ' ἐπὶ οὗτος^{d p} μεταπεμπω¹¹ Λυσανδρος, ἐπεὶ
αὐτος παρα ὁ πατήρ (19.) ἤκω² ἀγγελος λεγὼ ὅτι
ἀρρωστω^π ἐκεῖνος (30.) καλεω.¹

10. ἤκω^π δὲ Λυσανδρος^a οὐκ εαω² (§ 53. Obs. 2.) ναυμα-
χεω πρὸς Αθηναίους^ε, εἰ μὴ πολλὸς^d πλείων ναυς
(18.) εχω^π· εἰμι¹ (38.) γὰρ χρημα πολλὸς καὶ βα-
σιλεύς^ε (17.) καὶ ἑαυτοῦ, (30.) ὥστε (62 a.) οὗτος
ἐνεκὲν πολλὸς πληρω.¹

11. ὁ γὰρ πολὺς ὅτε δοκεω² ἐκλείπω⁷. (39.) ἀμεινων
εἰμι¹ καὶ ἐς ὁ ναυς (18.) εσβαίνω⁷, (38.) ἀνευ ἐκει-
νος (30.) φημι² γινωσκω^{7 m} τολμαω⁴, (38.) καὶ
ὅσος αὐτὸς μετὰ (59.) ἐκεῖνος βουλευομαι[†] οὐδεὶς^ε
(28.) ὑστεροςⁿ (§ 162.) γνωμὴ φαίνομαι.²² (38.)

12. ἐσηγγέλθη γὰρ αὐτοῖς ὡς “εἴη Ἀπόλλωνος ἕξω τῆς
πόλεως ἑορτὴ, ἐν ᾗ πανδημοὶ Μυτιληναῖοι ἑορτά-
ζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπυσεῖν
ἄφνω.” καὶ ἦν μὴ ξυμβῆ ἡ πείρα, —, εἰ δὲ μὴ,
Μυτιληναίοις εἰπεῖν “ναῦς τε παραδοῦναι καὶ
τείχεα καθελεῖν, μὴ πειθομένων δὲ πολεμεῖν.”

* See note on Ex. LXVII. 2.

† The *oratio obliqua* here affects the subordinate verb βουλευό-
μαι, as well as the chief verbs. See Thucyd. ii. 102.: λέγεται δὲ καὶ
Ἀλκμαίωνι, ὅτε δὴ ἀλᾶσθαι αὐτὸν, κ. τ. λ.; Thuc. ii. 13., ἔτι δὲ καὶ
ἐκ τῶν ἄλλων προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτοὺς,
κ. τ. λ.; Thuc. ii. 24., τρήρεις δὲ μετ' αὐτῶν ἑκατὸν ἑξαρέτους ἐποί-
ησαντο, ὃν μὴ χρῆσθαι μηδεμιᾷ, κ. τ. λ., where ἑξαρέτους ἐποίησαντο =
ἔδοξεν αὐτοῖς ἑξαρέτους ποιῆσαι ὃν (ἔδοξε) μὴ χρῆσθαι, μηδεμίᾳ.

EXERCISE LXXI.

¶ B. Thucydides uses *ἔα* (but never *ἔσ*, which is common in

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- . Is this then the case with us, Simmias, that if what we are always asserting is [true], it is necessary that our soul too must have existed before we were born; but if these things are not [true], that our argument must have been spoken in vain?
 - . For if both he who gave and he who followed the advice were equally injured, you would judge more prudently. But now if you fail [failing], you punish the single opinion of him who persuaded you, and not your own opinions, though [if] they, being many, have all erred, as well as he.
 - . If any of you then wishes either to touch my hand, or to look at my eye while I am yet alive, let him approach.
 - . And they say that his uncle remarked, Well, if he perceives that you were hunting them, he will scold not you only, but me also, because I let you. And if he likes, replied he, let him flog me, provided only I have something to give him [when I give]; yes, and you too, uncle, he continued, punish me as much as you like, provided you grant me this indulgence.

Εἰ with the Indicative or Optative; ἤν or ἔάν, with the Subjunctive.

Demosthenes) only when the preceding word ends in η.

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1. Ἀρ' οὖν οὕτως, φημί, ἔχω ἔγω, (31.) ὦ Σιμμίας; εἰ μὲν εἰμι (61 γ.) ὅς θρυλέω αἰ, ἀναγκαῖος καὶ ὁ ἡμέτερος (33.) ψυχή (17.) εἰμι (38.) καὶ πρὶν γιγνομαι<sup>12</sup>· ἔγω· εἰ δὲ μὴ εἰμι (62 α. § 150.) οὐτος, ἀλλῶς ἀν' ὁ λόγος φημι.<sup>17</sup> (§ 82.)

2. εἰ γὰρ ὁ τε\* (62 α.) πειθω<sup>4π</sup> καὶ ὁ ἐφεπομαι<sup>14</sup> ὁμοίως βλαπτω<sup>9</sup> σωφρόνως (§ 97.) ἀν' κρινω<sup>3</sup>· νῦν δὲ σφαλλω<sup>22π</sup>, ὁ ὁ πειθω<sup>4</sup> εἰς (28.) γινωμη ζημιοῦ, καὶ οὐ. ὁ ἡμέτερος (33.) αὐτοῦ (§ 145. Obs.), εἰ πολὺς εἰμὶ ξυνεξαμαρτανω.<sup>7\*</sup>

3. εἰ τις (62 α.) οὖν συ (31.) ἡ δεξιά<sup>8</sup> (17.) βουλομαι ὁ ἐμὸς (17.) ἄπτομαι<sup>11</sup> ἡ ὁμμα ὁ ἐμὸς ζῶω<sup>π</sup> (§ 145. Obs.) ἐτι προσοραω<sup>7</sup> (39.) ἐθέλει, προσεῖμι.

4. ὁ δὲ θεὸς εἶπον φημι, (60 α.) Ἀλλὰ (59.) ἡν αἰσθανομαι<sup>14</sup> ὅτι διωκω<sup>2</sup> οὐ συ<sup>d</sup> (67 β.) μόνον λοιδορεω<sup>0</sup>, ἀλλὰ καὶ ἔγω (31.), ὅτι σε εἰσω.<sup>2</sup> (53 β. Obs. 2.) καὶ ἡν βουλομαι, φημι<sup>1</sup> αὐτός<sup>a</sup>, μαστιγοῶ<sup>4</sup>, ἐπεὶ δὲ γέ (62 α.) ἔγω (30.) δίδωμι<sup>7</sup> αὐτός, καὶ συγέ, εἰ βουλομαι (§ 43. Obs. 1.), φημι<sup>2</sup>, ὃ θεός, τιμωρεω<sup>11π</sup> ὅστις<sup>a</sup> βουλομαι, οὗτος<sup>p</sup> ὁμῶς χαρίζομαι<sup>11β</sup> ἔγω. (62 β.)

\* N. B. ὅτε μὲν, ὅτε δέ, at one time, at another; δ τε, divisim, both he; ὅτε, conjunctim, when; δ τι or ὅ,τι, what, from ὅστις; ὅ,τι, that, a conjunction; ὅ,τι is never elided.

5. But if anyone propose or put to the vote to meddle-with [move] this money for any other purpose, unless the enemies attack the city with a naval force, and it may be necessary to repel them, they fixed death as the penalty.
6. For if what was going to happen was clear to you, Æschines, alone of all the citizens, when the city was consulting about these things, it was your duty then to have told of them beforehand; but if you did not know them beforehand, you are the victim of the same ignorance as the rest of us: so why should you accuse me of this, more than I you?
7. For the contest, though in their country, will be really about our own; and if we shall conquer, there is no fear of the Peloponnesians invading our country for want of the cavalry of these [Bœotians].
8. For they come not in greater numbers than the inhabitants and neighbours (for all are uniting through fear), and if they fail from want of provisions in a foreign land, they leave a [glorious] name to those who were the object of their plots.
9. Nay, moreover, said Gobryas and his party, it would not be strange, if the gates of the palace were even unfastened; for the whole city seems to be engaged in revelling to-night.
10. Well, said he, I for my part, Cyrus and ye who

5. ἡν δὲ τις (62 a.) εἶπον ἡ ἐπιψηφίζω\* κινεῶ ὁ χρημα<sup>p</sup> οὗτος ἐς ἄλλος τι (62 a.), ἡν μὴ ὁ πολεμιος<sup>p</sup> νηϊ-της στρατος (17.) ἐπιπλεω (§ 44. Obs. 1.) ὁ πολισ<sup>d</sup> καὶ δεῖ ἀμυνω<sup>11</sup>, θανατος<sup>a</sup> ζήμιᾶ<sup>a</sup> ἐπιτι-θημι.<sup>14</sup>
6. εἰ μὲν γὰρ εἰμι<sup>2</sup> σοι (§ 150. 62 a.) προδηλος ὁ μελ-λω<sup>r</sup>, Αἰσχίνης, μονος ὁ ἄλλος, ὅτ' βουλευω<sup>9</sup> ὁ πολισ περι οὗτος<sup>8</sup>, τοτ' δεῖ<sup>2</sup> προλεγω· εἰ δὲ μὴ προσιδα<sup>13</sup>, ὁ αὐτος (17.) ἀγνοια ἵπευθυνος εἰμι (60 a.) ὁ ἄλλος (§ 136. Obs. 1.), ὥστε (62 a.) τι (32.) μαλα (§ 97.) ἐγὼ συ οὗτος κατηγορεῶ † ἡ ἐγὼ συ; (67 b.)
7. ἐν γὰρ ὁ οὗτος ὑπερ (51.) ὁ ἡμετερος (33.) ὁ ἀγὼν εἰμί· καὶ ἡν νικαῶ<sup>4</sup>, οὐ μὴ ποτε (60 d.) ἐγὼ<sup>d</sup> Πελοποννησιος ἐς ὁ χώρα ἀνευ ὁ ὅδε (34.) ἵππος<sup>f</sup> ἐσβαλλω.<sup>7</sup> ‡
8. οὐ γὰρ πλειων (§ 35.) ὁ ἐνοικεῶ (§ 132 b.) ἡ ἀστρυγει-των ἐρχομαι, [πᾶς<sup>n</sup> (29.) ὑπο δεος ξυνιστημι<sup>8</sup> (§ 150.)] ἡν τε (62 a.) δια (59.) ἀποριᾶ<sup>a</sup> ὁ ἐπιτη-δειος ἐν ἀλλοτριος γῇ σφαλλω<sup>32</sup> (40.) ὁ ἐπιβου-λεῶ<sup>30</sup> (41.) ὀνομα καταλείπω.
9. καὶ μὴν, φημι ὁ ἀμφι (§ 195. c. Obs.) ὁ Γωβρυᾶς, οὐδεὶς (28.) ἀν εἰμι<sup>3</sup> θαυμαστὸς εἰ καὶ ἀκλειστος ὁ πυλὴ ὁ βασιλείον εἰμι· ὥς ἐν κωμος δοκεῶ γὰρ ὁ πολισ πας (29.) εἰμι (38.) ὅδε (34.) ὁ νυξ.<sup>d</sup> (18. 2.)
10. ἀλλὰ (59.) ἐγωγε, φημι, ὦ Κῦρος καὶ πας ὁ

\* N. B. ἐψηφίζω, to put to the vote, as a magistrate; middle, ἐψηφίζομαι, to vote upon a question, as one of the people.

† Κατηγορεῖν τοῦτο Φιλίππου, to accuse Philip of this thing, to impute this to Philip. Compare κατέγνωσαν αὐτοῦ θάνατον, they condemned him to death.

‡ Hermann explains this οὐ μὴ thus, οὐ (δέος ἐστὶ) ὑπὲρ . . . . there is no fear that.

are present, think that there have gone out with us some indeed of the better sort, and also some worth much less; but if anything advantageous should result, all these will claim to share alike.

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### EXERCISE LXXII.

ἔφη φίλος εἶναι, *dixit se esse amicum.*

ἴστω καθανουμένη, κ. τ. λ. Cf. Virgil, "Sensit medios delapsus in hostes;" Milton, "She knew not eating death."

1. And a recollection also of an oracle given to the Lacedæmonians occurred to those who knew of it, when, on their inquiring of the god, whether they ought to go to war, he answered that victory would attend on them fighting vigorously, and he said he himself would assist them.
2. But since they have set out to attack us with greater preparation, and we see ourselves unable to survive [the contest] with our own strength alone, it is necessary to ask for aid from you and from anyone else.
3. For they are sent out, not with a view to their being slaves, but to their being equal to those who are left behind.
4. But we, on the other hand, say, that neither did we ourselves either plant them [as a colony] to be insulted by them, but to be their leaders, and to be treated with becoming respect by them.
5. But now ye neglect the Athenians, not at a distance, like the Medæ, but near; and instead of yourselves assuming the aggressive, you prefer

παρείμι<sup>π</sup>, (41.) εννοεω ότι εξερχομαι<sup>13</sup> μεν συν  
εγω (31.) ὁ μεν και βελτιων, ὁ δε και μειων<sup>ε</sup>  
αξιος· ην δε τις (62 α.) γιγνομαι αγαθος, αξιοω  
οὗτος πᾶς ἰσομοιρεω.

### *Nominative before the Infinitive.*

§. 162. Participle after verbs of sensation, continuance, &c.  
§ 164.

See also Ex. LXXIX.

1. Μνημη δε γιγνομαι<sup>14</sup> και ὁ Λακεδαιμονιος<sup>ε</sup> χρηστη-  
ριον ὁ οἶδα<sup>π</sup>, ὅτε επερωταω<sup>πδ</sup> αυτος ὁ Θεός<sup>α</sup>, ει  
χρή πολεμεω, αναιρεω<sup>7</sup> κατα κρατος πολεμεω<sup>πδ</sup>  
νικη ειμι<sup>10</sup> και αυτος φημι ξυλλαμβανω.<sup>10</sup>
2. επειδή δε μεγαs παρασκευή επι (59.) εγω<sup>α</sup> ὄρμαω<sup>17α</sup>,  
και εγω (31.) αδυνατος ὄραω ειμι<sup>π</sup> ὁ οικείος μονον  
δυναμῖς περιγιγνομαι<sup>14</sup> (39.) αναγκη και συ<sup>ε</sup> και  
αλλος πᾶς (29.) επικουριᾶ<sup>ε</sup> δεομαι.
3. οὐ γαρ επι ὁ<sup>δ</sup> δουλος<sup>π</sup> αλλα (59.) επι ὁ ὁμοίος ὁ  
λειπω<sup>15δ</sup> ειμι (38.) εκπεμπω.<sup>15</sup>
4. εγω (31.) δε ουδ' αυτος φημι (60 α.) επι ὁ ὑπο οὗτος  
ὑβριζω κατοικίζω (38.), αλλα επι ὁ ἡγεμών (17.)  
τε ειμι (38.) και ὁ εικως<sup>α</sup> (41.) θαναταζω.
5. και νυν ὁ Αθηναίος ουχ ἐκὰs, ὡσπερ (62 α.) ὁ Μηδος,  
αλλα (59.) εγγύς ειμι<sup>π</sup> (18.) περιοραω, και αντι ὁ  
επερχομαι<sup>7</sup> (39.) αυτος αμυνω βουλομαι μαλα

merely to repel invaders, and to expose yourselves to hazard, [by] fighting against your enemies when much more powerful.

4. For they no longer solely took care how they themselves might be preserved, but how they may hinder the others.
5. But when they were outside, first of all he went to the Medes, and both praised them, and prayed chiefly that the gods would propitiously guide them; and in the second place, that he himself also may be able to give them a requital for this their zeal.
6. Yes, by Jove, said Cyrus, I remember all the same to have heard such things from you; for one could not but be persuaded by your argument: for I know you always said, that it was not proper even to ask for what was unlawful.
9. We hung about, conversing together about the things that had been said, and investigating; and then, on the other hand, detailing what a great calamity had happened, thinking that we should live the rest of our life exactly like orphans deprived of their father.
10. But the Æginetans, not sending embassies openly, fearing the Athenians, but secretly, more than all others, with them urged on the war, saying that they were not independent [as they ought to have been] according to the treaty.
11. Coming forward then to the Lacedæmonians, they said that they also wished to refer the matter to, and consult with the body of, their fellow-citizens, unless anything prevents.

(§ 97.) *επειμι*, (41.) *και ες τυχη προς πολυς*<sup>d</sup> *δυνατος* (25.) *αγωνιζω*<sup>8\*</sup> *καθιστημι*.<sup>7</sup> (38.)

6. *ου γαρ περι ο αυτος*<sup>n</sup> *σωζω*<sup>20</sup> (38.) *μονον ετι ο επιμελεια*<sup>\*</sup> *ποιεω*<sup>9</sup>, *αλλα και οπως εκεινος κωλυω*.<sup>11\*</sup>

7. *επει δ' εξω ειμι*<sup>2\*</sup>, *πρωτον μεν προς ο Μηδος*<sup>a</sup> *ερχομαι*<sup>7\*</sup> (41.) *επαινεω*<sup>4</sup> *τε* (62 β.) *αυτος και επευχομαι*<sup>11</sup> *μαλα* (§ 97.) *μεν θεος* (17.) *αυτος ιλεως* (12.) *ηγεομαι*, *επειτα δε και αυτος δυναμαι*<sup>20</sup> (38.) *χαρις αυτος ουτος ο προθυμια αποδιδωμι*.<sup>7</sup> (38.)

8. *ναϊ μα Ζεϋς*<sup>a</sup> (52 exc.) *φημι ο Κυρος, μναομαι*<sup>17</sup> *μεντοι τοιουτος ακουω*<sup>4</sup> *συ*<sup>8</sup>, (31.) *και γαρ αναγκη ειμι*<sup>2</sup> *πειθω*<sup>8</sup> *ο λογος*<sup>d</sup>. *και γαρ οйда συ* (62 β.) *λεγω*<sup>\*</sup> *αι ως ουδε* (53.) *θεμις ειμι*<sup>d</sup> *αιτεω*<sup>8</sup> *ο παρανομος*.

9. *περιμενω* (§ 54. Obs. 1.) *ουν προς εγω*<sup>a</sup> (31.) *αυτος διαλεγω περι ο ειρημαι*<sup>\*</sup> *και ανασκοπεω, τοτε δ' αυ περι ο ξυμφορα*<sup>8</sup> *διεξειμι* (41.) *οσος εγω*<sup>d</sup> (31.) *γινομαι*<sup>12\*</sup> *ειμι*<sup>d</sup>, *ατεχνως ηγεομαι ωσπερ* (62 α.) *πατηρ* (19.) *στερεω*<sup>20</sup>, (§ 132 g. Obs. 1.) *διαγω*<sup>8</sup> *ορφανος* (26.) *ο επειτα βιος*. (§ 141. α.)

10. *ο δε Αιγινητης* (15.) *φανερως* (47.) *μεν ου πρεσβευω, δειδω*<sup>12</sup> (41.) *ο Αθηναϊος, κρυφα δε ουχ ηκιστα μετα* (59.) *αυτος*<sup>8</sup> *εναγω*<sup>2</sup> (57.) *ο πολεμος, λεγω ουκ ειμι αυτονομως κατα ο σπονδη*.<sup>a\*</sup>

11. *προσερχομαι*<sup>7</sup> (41.) *ουν ο Λακεδαιμονιος φημι βουλομαι και αυτος ες ο πληθος αυτος ειπον*, (39.) *ει τις* (62 α.) *μη αποκωλυω*.

\* N.B. Words in *εια* derived from adjectives in *ης*, have the *a* short; those from verbs in *εω*, long: *αλήθειᾶ*, *ἀτρίκειᾶ*, *δουλείᾶ*. The latter, in Herodotus, becomes *δουλητή*. *Βασιλείᾶ* is *queen*; *βασιλείᾶ*, *kingdom*.

12. And Cyrus said that his father had sent these things, and that he himself had come to no other determination, but would do everything; and that he was come with [bearing] 500 talents.

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### EXERCISE LXXIII.

Two negatives do *not* make an affirmative in Greek, though they do so in Latin.

- ~~~~~
1. And of these things perhaps already enough. But do not bury my body, my sons, when I shall have died, either in gold, or in silver, or in anything else, but commit it to the earth as quickly as possible.
  2. All the Persians, however, and the allies, invite to my tomb, to rejoice with me, for I shall be already in safety, so as not to suffer anything more, whether I shall be with the Deity, or be no more.
  3. Now in many respects I, at all events, am worse off in this contest than Æschines, but in two very important points I am so, men of Athens; one, in that I am not contending for equal stakes: for it is not at all the same thing for me to fail in securing your goodwill, and for him to fail in gaining this suit.
  4. For it is not right to take away the opportunity of coming before the people and of obtaining a hearing, much less to consider this as a kind of [in the rank of an] insult or an invidious thing: by the Gods, it is neither right, nor statesman-like, nor just.

12. Κῦρος δὲ ὁ πατήρ (19.) φημὶ οὗτος ἀποστελλῶ<sup>5</sup> (38.)  
 και αὐτος οὐκ ἄλλος γινώσκω<sup>5</sup>, ἀλλὰ πᾶς (29.)  
 ποιεῶ<sup>3</sup>. ἐγὼ δὲ ἤκω τάλαντον πεντακοσιοί.

## Οὐ and Μή.

“Οὐ negat, μή vetat; οὐ negat rem, μή conceptionem quoque rei.”  
 —Hermann.

1. Καὶ οὗτος μὲν ἰσως ἤδη ἄλις. ὁ δὲ ἐμὸς σῶμα, ὃ παῖς,  
 ὅταν τελευτᾷ<sup>4γ</sup>, μῆτε (53.) ἐν χρυσὸς (17.) τι-  
 θημὶ<sup>1β</sup> μῆτε ἐν ἀργυρὸς μῆτε ἐν ἄλλος μῆδεις,  
 (28.) ἀλλὰ καὶ ὁ γῆ ὡς ταχιστὰ ἀποδίδωμι.<sup>1β</sup>
2. Περσὴς μὲντοι πᾶς (29.) καὶ ὁ ξυμμάχος ἐπὶ ὁ  
 μνημα<sup>α</sup> ὁ ἐμὸς παρακαλεῶ συνηδομαι<sup>21\*</sup> ἐγώ, (31.)  
 ὅτι ἐν ἀσφαλῆς (17.) ἤδη εἰμι, ὡς μῆδεις (28.) ἀν-  
 ἐτι πασχῶ<sup>1</sup>, (38.) μῆτε (53.) ἦν μετὰ ὁ θεῖον  
 γινομαι<sup>14γ</sup>, μῆτε ἦν μῆδεις ἐτι εἰμι.
3. πολὺς μὲν οὖν ἐγωγ’ (35.) Αἰσχίνης (§ 132 c. Obs.)  
 ἐλαττω<sup>8</sup> κατὰ οὕτοσι (36.) ὁ ἀγὼν, (17.) δυο δ’  
 ὃ ἀνὴρ (20.) Αθηναῖος καὶ μέγας, (27.) εἰς (28.)  
 μὲν ὅτι οὐ περὶ ὁ ἴσος ἀγωνίζομαι· οὐ γὰρ εἰμὶ  
 (62 α.) ἴσος νῦν ἐγώ<sup>δ</sup> ὁ παρὰ (59.) συ<sup>ε</sup> (31.) ἐν-  
 νοία διαμαρτανῶ<sup>1</sup> (39.) καὶ οὗτος μὴ αἵρεω<sup>1</sup> (39.)  
 ὁ γραφή.
4. οὐ γὰρ ἀφαιρεῶ δεῖ ὁ προσερχομαι<sup>1</sup> (39.) ὁ δῆμος  
 καὶ λόγος<sup>ε</sup> τυγχάνω<sup>1</sup>, οὐδ’ ἐν ἐπηρεῖᾳ ταῖς καὶ  
 φθονος οὗτος ποιεῶ· οὐτε (53.) μὰ ὁ Θεὸς<sup>α</sup> ὀρθὸς  
 (47.) ἐγώ<sup>ε</sup> οὐτε πολιτικός (26.) οὐτε δικίαιος εἰμὶ.  
 (62 β.)

5. As for the greatest part of the arguments which he has brought forward, jumbling them up and down, concerning the laws that have been posted up in public, I suppose, by the Gods, neither you can make them out, nor was I myself able to understand them.
6. He used to do whatever seemed good to him, making no previous speeches in [passing] the decrees, nor consulting openly, much less standing as defendant in actions for carrying illegal measures, nor in fact being responsible to anyone, but as though he were absolutely himself alone the master, leader, lord of all.
7. O most wonderful man, you, at all events, do not understand even when you see, much less do you remember when you hear.
8. And as soon as he had said this he stood up, that there might be no delay, but that they might complete what was needful.
9. But the tents are troublesome [give trouble] to carry, and they are no help either for fighting nor for getting provisions.
10. Do not then render vain those good things in which the Gods lead the way to brotherly love, but upon these immediately build up other friendly deeds.
11. For ye all had been shouting together, and ye would not learn any one thing from each other, but each of you, talking of his own strength,

5. ὁ μὲν συν-λογος, ὅς οὗτος ἀνω καὶ κατω διακῦκασιν  
 λεγὼν περὶ ὁ παραγραφῶ<sup>17</sup> νομος<sup>ε</sup>, οὐτε (53.) μὰ ὁ  
 Θεὸς (16.) οἶμαι συ (31.) μανθανῶ, οὐτ' αὐτος  
 δυναμῶ<sup>2</sup> (§ 53. a. Obs. 2.) συνειμι (38.) ὁ πο-  
 λύς.<sup>α p</sup>
6. παρῶ, ὅς\* δοκεῶ<sup>4b</sup> αὐτος, οὐ προλεῶ ἐν ὁ ψη-  
 φισμα, οὐδ' ἐν ὁ φανερός (26.) βουλευομαι, οὐδε  
 (53.) γραφῇ<sup>α</sup> φεῦγῶ παρανομός<sup>ε p</sup>, οὐδ' ὑπευθυνός  
 εἰμι (41.) οὐδεῖς, (28.) ἀλλὰ (59.) ἀπλῶς αὐτος  
 δεσποτίας, ἡγεμών, κυρίως πᾶς. (29.)
7. ὁ θαυμαστός (25.) ἀνθρώπος, συγέ (35.) οὐδὲ ὄραω\*  
 γινώσκω, οὐδε ἀκούω\* μναομαι.<sup>17</sup>
8. καὶ ἅμα οὗτος εἶπον† (41.) ἀνίστημι<sup>7</sup>, ὥς μὴ μελ-  
 λω<sup>δ</sup> ἀλλὰ περαινώ ὁ δεῖ.<sup>ε p</sup>
9. ὁ δὲ σκηνή (16.) ὄχλος μὲν παρεῶ ἀγῶ, συνωφέλεω  
 δ' οὐδεῖς (28.) οὐτε (53.) εἰς ὁ μαχομαι οὐτ' ἐπι  
 ὁ<sup>α</sup> ὁ ἐπιτηδεῖος ἐχῶ.
10. μὴ συν ὅς<sup>α</sup> ὁ Θεός (16.) ὑφηγεομαι<sup>17</sup> ἀγαθὸς εἰς οἰκει-  
 οῦς ἀδελφός<sup>d</sup> μάταιος ποτε (62 β.) ποιῶ<sup>4</sup> †  
 ἀλλὰ (59.) ἐπὶ οὗτος<sup>α</sup> εὐθύς οἰκοδομῶ ἄλλος φι-  
 λικός (26.) ἐργον.
11. πᾶς (29.) μὲν γὰρ ἅμα κραζῶ<sup>1b</sup>, μανθανῶ<sup>2</sup> δε οὐδε  
 (53.) εἰς (28.) ἀλλήλοις<sup>ε</sup>, λεγῶ δε ἕκαστος συ (31.)  
 ὁ αὐτοῦ (30.) ῥώμη<sup>α</sup>, ἐπεὶ ἀνίστημι<sup>7δ</sup> ὀρχεο-

\* See note on Ex. LXXIX. 12.

† Compare the use of the participle with ἅμα γενόμενος, directly he was born; μετὰ πίνων, inter bibendum.

‡ N. B. μὴ is used with the second person of the present of the imperative, and the aorist of the subjunctive: μὴ μέφου, μὴ μέφῃ; μὴ κλέπτε, don't steal at all; μὴ κλέψῃς τοῦτο, don't steal this particular thing.

when ye stood up to dance, so far from being able to dance in time, you could not even stand upright.

12. So they sent to Delphi and asked the god, if it will be well with them should they fight; and he answered them, as it is reported, that victory would be theirs if they fought their best; and he said he himself would aid them, whether invoked to join or not.

### EXERCISE LXXIV.

Examples 1. τοσούτοι ἔσθ' ἐστράτευσε

2. ἐς φάσιν ἢ πληθύς.

3. τὸ μέγας ἐπὶ στάδιον εἰσι.

4. ἔστιν αἱ = ἑκατ., ἔστιν ὧν, ἔστιν οἷς, κ. τ. λ.

1. When it seems good to you to preserve all your brother's property, both the farm shall be worth only a talent, and the house you will add in at a value of two thousand drachmæ\*, and the dowry shall become eighty minæ, and you shall claim to have both.
2. But many races of men do not use the productions of the earth for food, but live off their cattle, by supporting themselves on milk, and cheese, and meat.
3. The greater part of the Athenians, at all events,

\* 1 obol = 1 drachm; 100 drachmæ = 1 mina (μνᾶ); 60 minæ or 6000 drachmæ = 1 talent. The word drachmæ is often omitted. 2000, therefore, = 20 minæ =  $\frac{1}{5}$  talent; and the talent and the 20 minæ together make up the 80 minæ mentioned above.

μαι<sup>10\*</sup>, μη ὅπως ὀρχεομαι<sup>1</sup> ἐν ρυθμός (16.) ἀλλὰ (59.) οὐδ' ὀρθοῶ<sup>8</sup> δυνάμει.

πεμπῶ<sup>4</sup> ἐς Δεῖλοι (16.) ἐπερωτῶ<sup>2</sup> ὁ θεός (16.) εἰ πολέμῳ<sup>1\*</sup> ἀμεινων εἰμι<sup>10\*</sup>, ὁ δὲ ἀναιρεῶ<sup>7</sup> αὐτός, (30.) ὡς λέγω, κατὰ (51.) κράτος πολέμῳ<sup>1\*</sup> νικῶ εἰμι<sup>10\*</sup> καὶ αὐτός φημι ξυλλαμβανῶ<sup>10</sup> καὶ παρακαλεῶ<sup>8</sup> καὶ ἀκλητός.

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*Collective Nouns with a Plural Verb.*

collective nouns with a plural verb.

attraction of the Copula to the number of the Predicate, § 150.,  
1. 3., §§ 152, 153.

~~~~~  
Ὅταν μὲν σοι (62 a.) δοκῶ (§ 177. b.) πᾶς (29.) ὁ ὁ ἀδελφὸς διασωζῶ, ὁ τε (62 a.) χωρίον (23.) εἰμι τάλαντον (§ 132 d.) μόνον αξίος, καὶ ὁ οἰκίᾳ ἐν δισχιλίῳ¹ προσεχῶ, ὁ τε προῖξ οἰδοῦντᾰ μὲν γυγνομαι¹¹, καὶ αξίῳ εἶω ἀμφοτέρως.¹²

πολὺς δὲ γένος ἀνθρώπος ὁ μὲν ὁ¹ ἐκ γῆ φυῶ^{8*} εἰς τροφή (16.) οὐ χραομαι, ἀπο δὲ βοσκήμα γαλα καὶ τυρὸς καὶ κρέας² τρέφω^{8*} ζῶ.

Ἀθηναῖος γοῦν ὁ πλεῖθος Ἰππάρχος οἰομαι ὑπο (59.)

suppose that Hipparchus was tyrant when he was killed (being tyrant was killed) by Harmodius and Aristogiton, and do not know that Hippias was king, as being the eldest of the sons of Pisistratus.

4. But the largest part, and that which was most compact, rush into a large building, which was [attached] to the wall, and its nearest doors happened to be open.
5. And at daybreak the rest of the army also disembarked from the ships, [which were] seventy and a few more, all except the rowers of the lowest bench*, each ready equipped; and those of the Missenians who came to their aid, and others who touched at Pylos.
6. And there was a severe battle, all hand to hand. And the right wing of the Athenians and Carystians withstood the shock of the Corinthians, and repulsed them, but with difficulty.
7. The greater number then decided to revolt from the Athenians, and binding Alcidas with the oaths, which the magistrates of the Lacedæmonians made him swear before they sent him out (having sworn to which they sent him out), that any he should gain should be independent allies, on this condition they allow the army to enter their territory.
8. And the Athenians planted the Ionians and the greater part of the islanders, and the Peloponnesians the greater part of Italy and Sicily, and some places in the rest of Greece.
9. First then they inquired of the god in Delphi, and,

* The rowers on the highest bench of the trireme were called *δρανήται*; those on the middle, *ξενῖται*; those on the lowest, *θαλαμίται* or *θαλάμιοι*.

Ἄρμοδιος καὶ Ἀριστογείτων τυραννος εἰμι ἀποθνήσκω⁷, (39.) καὶ οὐκ οἶδα ὅτι Ἰππιάς πρεσβυς εἰμι (41.) ὁ Πεισιστρατος υἱὲς (17.) ἀρχώ.²

ὁ δὲ πλειστος καὶ ὅσος μαλα (§ 97.) εἰμὶ² συστρεφώ¹¹ (42.) ἐσπιπτω ἐς οἰκημα μέγας, ὡς εἰμὶ ὁ τειχος⁸, καὶ ὁ πλησίον θύρα ανοίγω^{17*} (§ 53. Obs. 8. and § 165.) τυγχάνω· αὐτος.⁸

ἅμα δὲ ἕως γιγνομαι καὶ ὁ ἄλλος στρατὸς ἀποβαίνω², ἐκ μὲν ναῦς (18.) ἑβδομηκοντὰ καὶ ολίγος^d πλειων πᾶς πλὴν θαλαμῖος⁸, ὡς ἕκαστος σκευαζώ (42.) Μεσσηνῖος τε ὁ βοήθειω (41.) καὶ ἄλλος ὅσος περὶ Πύλος^a κατεχώ.² (57.)

καὶ εἰμὶ² μὲν μάχῃ καρτερός (26.) καὶ ἐν χεῖρ (18.) πᾶς. (29.) καὶ ὁ μὲν δεξιὸς κέρας ὁ Ἀθηναῖος καὶ Καρυστῖος δεχομαι¹¹ τε (62 β.) ὁ Κορινθῖος καὶ ὠθεώ¹¹ μόλις.

γιγνώσκω⁷ οὖν ὁ πλειων ἀφίστημι⁸ Ἀθηναῖος, καὶ πιστῶ Ἀλκιδᾶς ὁ ὄρκος, ὡς ὁ τέλος ὁ Λακεδαιμονῖος ὁμνυμι^{4π} αὐτὸς ἐκπεμπώ⁴ ἢ μὴν^{*} εἰμὶ¹⁰, ξυμμαχος αὐτονομος ὡς ἀν προσάγω^{14γ}, οὕτω δεχομαι ὁ στρατός.

καὶ Ἴωνες μὲν Ἀθηναῖος καὶ νηστῶτης ὁ πολὺς (§ 115.) οἰκίζω, Ἰταλίᾳ τε καὶ Σικελίᾳ ὁ πλεων ὁ Πελοποννησίος, ὁ⁸ τε ἄλλος Ἑλλάς (17.) ἐστίν (61 α.) ὡς χωρίον. (23.)

πρωτὸν μὲν οὖν ἐν Δελφοὶ ὁ θεὸς^a ἐπερομαι⁹, κε-

ἢ μὴν is the regular formula for commencing an affirmative and μὴ μὴν a negative, oath. Herodotus uses ἢ μὲν and ἢ.

as he bade them do so, they dispatched colonists of themselves and of the Periceci, and they told anyone else of the other Greeks that chose to go with them, except Ionians, and Achæans, and some other tribes.

10. For though in most of the battles we conquered the Syracusans, against whom we were sent, and though we built the walls within which we now are, Gylippus, the Lacedæmonian, has come with [having] an army [collected] both from Peloponnesus and from some of the towns in Sicily.
11. Is there any opinion which he has not answered was his own? Are there any men whom he has admired for their wisdom?

EXERCISE LXXV.

These verbals either agree with the subject, as ἐπιθυμῶντες ἵσθαι ἡ ἀρετή, or else they govern the case of the verbs from which they are derived, as πειστέον σε, *we must persuade you*, from πείθεω; τε-

1. The good, he gave it as his opinion, ought to be kept together, as they were the very persons who, with the assistance of the gods, procured victory, and care should be taken that they shall not relax the practice of virtue.
2. We ought to think then that the gods will be with

λευω^{1*} (§ 163.) δε εκπεμπω ὁ οικητωρ αὐτου τε και Περιουκοι, και ὁ αλλος Ἑλλην ὁ βουλομαι[†] κελευω² ἔπομαι, πλην Ἴωνες και Ἀχαιοὶ και εστιν (61 α.) ὅς αλλος εθνος.

1. κρατεω (§ 163.) γαρ εγω μαχη ὁ πλειων Συρακοσιοι, επι (59.) ὅς^a πεμπω²⁰, και ὁ τειχος οικοδομεω εν ὅσπερ νυν ειμι, (60 α.) ερχομαι[†] Γυλιππος Λακεδαιμονιος, στρατιὰ εχω εκ τε (62 α.) Πελοποννησος, και απο ὁ εν Σικελια πολις (12.) εστιν (61 α.) ὅς.

.. εστιν^{*} (61 α.) ὅστις^{a†} δοξα ουχ αὐτου (30.) οὗτος αποκρινομαι¹¹; εστιν ὅστις^{a†m} ανθρωπος^{ε†} θανμαζω επι (51.) σοφια^d;

Construction of Verbals in τέος.† § 166.

ἔον σοι, we must obey you, from κείθομαι; ἐπιθυμητέον ἐστὶ τῆς τιῆς, we ought to desire virtue.
The agent is invariably in the dative.

.. ὁ^p μεν αγαθὸς (16.) ανήρ (20.) γνωσκω² συνεκτεον ειμι, ὅσπερ (62 α.) συν ὁ θεὸς (16.) ὁ κρατεω[†] παρεχω[†] (57.) και επιμελητεον ὅπως μη ανιμι³ ὁ ὁ ἀρετῇ ασκησις.^a

1. ὁ μεν ουν θεὸς οιομαι χρη συν εγω ειμι^{101.} ου γαρ

* See note at the end of Ex. LXXX.

† These verbals are always paroxytone: γραπτέος, γραπτέο, απτέον, γραπτέοι, γραπτέαι, γραπτέα.

us; for we have not unjustly plotted against [others], but have avenged ourselves when plotted against. The next best thing, however, after this, we must provide for ourselves.

3. We must by no means impart a share of military science and practice to these men, whom we wish to make our workmen and tributaries.
4. And at first, O Cyrus, you rightly showed yourself in public, both for the reasons which you yourself named, and because it was not we whom you most of all ought to court.
5. My men, henceforth, we must never blame the gods again, for they have given us many blessings to possess.
6. For if what is going to happen had been manifest to all together, not even then should the city have revolted from them, if it meant to have any regard either for character, or for our ancestors, or for the future which is coming.
7. But when you were paying back the debt and both the sums due for interest, and adding besides thirteen other minæ, ought you not to have summoned many witnesses?
8. We must, if we can, persuade the Lacedæmonians to agree to [receive] this treaty, but if we shall not be able, for the future we must obey them.
9. On this again the teacher beat me, saying that, when I was a judge of what was fitting, it would be right so to do; but when I had to judge whose was the coat, this, he said, was the point I had to investigate, [namely] which was the proper right of possession, whether that he who had taken it away by force should have it, or that he should possess it who got it made or bought it.

επιβουλευ⁴ αδικῶς εχω, ἀλλὰ (59.) επιβουλευ²⁰
(41.) τιμωρεω¹¹ * ὃⁿ μεντοι μετα οὔτος κρατιστος
εγω αυτος^d παρασκευαστεον.

3. πολεμικος (26.) δ' επιστημη και μελετη πανταπασιν
ου μεταδοτεον οὔτος, ὅστις εργατης ἡμετερος και
δασμοφορος (55.) βουλομαι καθιστημι.¹¹
4. ἀλλὰ τὸ μεν προσθεν, ὦ Κῦρος, εικοτῶς εν ὁ φανερὸς
(26.) σαυτου (30.) παρεχω² (57.) δια (59.) ὅς^{ap}
τε αυτος ειπον και ὅτι ουχ εγω^{ap} (31.) συ (62 α.)
μαλα (§ 97.) ειμι² θεραπευτεον.
5. ὦ ανηρ (20.) τὸ απο ὁδε (34.) ουδεις (28. 62 α.) ποτε
ετι θεος (16.) αιτιατεον εγω ειμι.¹⁰ παραδιδωμι⁵
γαρ εγω πολυς τε (62 α.) αγαθὸς κταομαι.¹¹
6. ει γαρ ειμι² ἅπας (46 β.) προδηλος (§ 150.) ὁ μελ-
λῶ† γυγνομαι¹⁰, ουδ' οὔτως αποστατεον ὁ πολις
οὔτος ειμι², ειπερ (62 α.) ἡ δοξα η προγονος η ὁ
μελλων αιῶν (17.) εχω² λογος.
7. συ (65.) δε αποδιδωμι^{1 ap} ὁ δάνειον και ὁ τοκος αμφο-
τερος, και προστιθημι²⁰ (41.) ἕτερος τρισκαιδεκά
μνᾶ, πως (60 ε.) ουχι (7.) πολυς ειμι² παρα-
ληπτεον μαρτυς;
8. πειστεον μεν εγω, (31.) ει δυναμαι, ὁ Λακεδαιμονιος,
οὔτος ὁ σπονδη^p αποδεχομαι, εἰν δε μη πειθω δυ-
ναμαι (§ 177. b.) ὁ λοιπὸς^{an} πειστεον ηδη αυτός.
9. εν οὔτος αὖ εγω (62 α.) παιω⁴ ὁ διδασκαλος, λεγω⁴
ὅτι ὁπότε μεν ἀρμωττω ειμι² κριτῆς, οὔτω δεῖ²
(§ 44. Obs. 1.) ποιεω, οποτε δε κρινω⁴, δεῖ² πο-
τερος⁵ ὁ χιτῶν ειμι², οὔτος φημι σκεπτεον μοι
ειμι (38.) τις κτησις δίκαιος ειμι, (62 β.) ποτερα
ὁ βιᾶ αφαιρεω¹⁴ εχω¹ ἡ ὁ ποιεω¹¹ † ἡ κταο-
μαι.¹⁷ (38.)

* See note below, on Example 11.

† See note on Ex. LXV. 12.

‡ Note the force of the middle voice here, = faciendum curare.

10. And as there happened to be there before this an embassy of the Athenians for other matters, when they heard the arguments, it seemed to them that they ought to come forward before the Lacedæmonians.
 11. For others have (to others there are) wealth in abundance, and ships and horses, but we have good allies, whom we must not abandon to the Athenians, nor must we settle the matter with arbitrations and words, but we must assist them speedily and with all our might.
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EXERCISE LXXVI.

N.B. Even though the chief verb governs the dative, the accusative of the participle is used before the infinitive, as *ἔδοξε αὐτοῖς συσπράψεντας μάχεσθαι*, *they determined to close together and fight—not συσπράψειν*.

On the Infinitive Absolute, see the note at the end of this Exercise

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1. Cyrus soon had destroyed the animals in the park, hunting, shooting, and killing them, so that Astuages really could not collect any more animals for him.
 2. What then? one might say, Were you so far superior in strength and daring as to do all things yourself? I say not so [these things];

10. ὁ δὲ Αθηναῖος τυγχάνω γὰρ πρεσβεῖᾱ προτερον περὶ
 ἄλλος⁸ παρειμι, (§ 165.) αἰσθανομαι¹⁴ ὁ λογος⁸
 δοκεῖ⁴ αὐτος παριτηεῖ εἰς ὁ Λακεδαιμόνιος.

11. ἄλλος^d μὲν γὰρ χρημα εἰμι πολὺς καὶ ναῦς (18.) καὶ
 ἵππος, ἐγώ (31.) δὲ ξυμμαχος αγαθός, ὁ οὐ παρα-
 δοτεα ὁ Αθηναῖος εἰμι, οὐδὲ δικη καὶ λογος^d δια-
 κριτεα, ἀλλὰ τιμωρητεα* ἐν ταχος καὶ πας
 σθενος.

"Ωστε, *Infinitive Absolute and Gerundial.* §§ 160—162.

So as to is expressed by ὥστε with the infinitive; if the result has actually taken place, ὥστε may be used with the indicative; if a negative is required, ὥστε μὴ is used with the infinitive, ὥστε οὐκ with the indicative; as, ὥστε μὴ δίδοναι, ὥστε οὐκ ἔδωκε.

~~~~~  
 1. Ταχὺ μὲν ὁ Κῦρος ὁ ἐν ὁ παραδεισος θηριον (23.)  
 ἀναλίσκω διώκω καὶ βαλλω καὶ κατακαίνω, ὥστε  
 ὁ Ἀστυαγης ουκετ' (53.) ἐχω<sup>2</sup> αὐτος συλλεγω  
 θηριον.

2. τι (32.) οὐν, εἰπον<sup>3</sup> τις ἀν, συ τοσοῦτος<sup>an</sup> ὑπεραιρω<sup>4</sup>  
 (57.) ῥωμη καὶ τολμα ὥστε πας (29.) ποσεω<sup>4</sup> αυ-  
 τός; (§ 162.) ου οὔτος λεγω, ἀλλὰ (59.) οὕτως

\* τιμωρεῖν and ἀμύνειν τινι, to take vengeance for one, to avenge, to assist; τιμωρεῖσθαι or ἀμύνεσθαι τινα, to avenge yourself on him, to punish. τιμωρητέα here may mean either we must assist our allies, or we must punish the Athenians, according as it is derived from the active or the middle.

but so persuaded was I that the danger was great which had overtaken the city, that it did not seem to me to allow any place nor any forethought for one's own private safety, but that one ought to be well content if one did one's duty, without omitting anything.

3. It happened to Hipparchus, that being named from the mishap of what had befallen him, he got the credit for all future time of being tyrant.
4. If anyone else then sees better, let it be otherwise; but if not, let Cheirisophus lead, since, besides other things, he is a Lacedæmonian; and let us, the youngest, form the rear-guard, I, namely, and Timasion, for the present at all events.
5. For without rulers, nothing either noble or good can take place, to speak briefly, anywhere, but least of all in warlike matters; for good order usually preserves men, but disorder has before now been the ruin of many.
6. But that you will not sink ye shall know directly; for every skin, when blown out, will keep two men from sinking; and the wood that is laid over [the skins], and the earth placed above that, will keep them from slipping.
7. And he was perhaps somewhat-talkative too, owing to his education; for he was compelled by his teacher both to give a reason of what he did, and to get one from others, whenever he acted as judge; and moreover also, from being very inquisitive, he used often to ask the bystanders many questions, how things happened to be; and whatever he was himself asked by others, he quickly answered, from being ready-witted; so that the result of all this was, that loquacity was imputed to him.

πειθομαι<sup>19</sup> μεγας εἰμι (38.) ὁ καταλαμβάνω<sup>5\*</sup>  
κινδύνος ὁ πολὺς, ὥστ' οὐ δοκεῖ<sup>2</sup> ἐγώ (31.) χώρα  
οὐδὲ προνοῖα οὐδεὶς (28.) ὁ ἴδιος ἀσφαλεῖ διδῶμι,  
ἀλλὰ (59.) ἀγαπητὸς εἰμι (38.) εἰ μὴδεις παρα-  
λείπω τις ὅς δεῖ πραττω.<sup>4,3</sup>

3. Ἴππαρχος δὲ συμβαίνω ὁ παθὸς ὁ δυστυχία ὀνα-  
μαζω<sup>20</sup> (41.) καὶ ὁ δοξα ὁ τυραννὶς (17.) ἐς ὃ<sup>p</sup>  
ἐπεὶτα προσλαμβάνω.<sup>7</sup>
4. εἰ μὲν οὖν ἄλλος τις βελτιῶν (§ 97.) ὄραω, (Ex.  
LXXI.) ἄλλως ἐχω· εἰ δὲ μὴ, Χειρισσοφὸς μὲν  
ἡγεομαι, ἐπειδὴ καὶ Λακεδαιμόνιος εἰμί· (62 β.)  
ὀπισθοφυλακεῖ δ' ἐγώ (31.) ὁ νεὸς ἐγώ τε (30,  
62 α.) καὶ Τιμασιῶν ὁ νῦν εἰμί. (38. § 160. Obs.)
5. ἀνεὺ γὰρ ἀρχῶν<sup>8</sup> οὐδεὶς (28.) ἀν οὐτε (53.) καλὸς  
οὐτε ἀγαθὸς γίγνομαι.<sup>14,3</sup> ὥς μὲν συναιρῶ (§ 160,  
Obs.) εἶπον (39.) οὐδαμοῦ, ἐν δὲ δὴ ὁ πολεμικὸς  
(26.) πανταπαῶσιν· ὁ μὲν γὰρ εὐταξίᾳ σωζῶ δοκεῖ,  
ὁ δὲ ἀταξία πολὺς<sup>2</sup> (16.) ἤδη ἀπολλυμί.<sup>5</sup>
6. ὅτι μὲν οὖν οὐ καταδυνῶ<sup>10</sup> αὐτικά (27.) μάλα εἰσομαι·  
πας (8.) γὰρ ἀσκὸς φύσσα<sup>20</sup> (41.) δυο ἀνὴρ (20.)  
ἐχω τοῦ μὴ καταδυνῶ<sup>7</sup>· (38.) ὥστε (62 α.) δὲ μὴ  
ὀλισθανῶ ὁ ὕλη ἐπιβαλλῶ<sup>20</sup> καὶ ὁ γῆ ἐπιφορεῶ<sup>20</sup>  
ἐχω.
7. καὶ εἰμί<sup>2</sup> ἰσως πολυλογος, ἅμα μὲν διὰ ὁ παιδείᾳ\*,  
ὅτι ἀναγκαζομαι<sup>9</sup> ὑπὸ ὁ διδασκαλὸς (§ 199 α.)  
καὶ διδῶμι (38.) λόγος ὅς<sup>p</sup> (§ 149.) ποιεῶ<sup>2</sup> καὶ  
λαμβάνω παρὰ (59.) ἄλλος<sup>8</sup> ὅποτε δικάζω<sup>13</sup> (11.)  
ἐτι δὲ καὶ διὰ ὁ\* φιλομαθὴς εἰμί (38.) πολὺς  
(§ 139.) μὲν αὐτὸς αἰὶ ὁ παρειμί<sup>7</sup> (41.) ἀνερῶ-  
ται<sup>2</sup>, πῶς ἐχω (§ 165.) τυγχάνω<sup>13</sup>, καὶ ὅσος<sup>2</sup>  
αὐτὸς ὑπὸ (59.) ἄλλος<sup>8</sup> ἐρωτῶ<sup>15,3</sup>, διὰ ὁ<sup>n</sup> ἀγχι-  
νους εἰμί (38.) ταχὺ ἀποκρίνομαι<sup>9</sup>, ὥστε ἐκ πας  
(29.) οὗτος ὁ πολυλογίᾳ συλλεγῶ αὐτός.<sup>d</sup>

\* See note Ex. LXXII. 6.

8. But the Thebans turned and fled through the city, the greater part of them being ignorant, in the darkness and mud of the passages, how they could save themselves, whereas they found [having] their pursuers skilful [in preventing] their flight; the result was therefore that many perished.
9. But one of the Plataeans shut the gates where they entered, and which happened to be the only ones opened, so that there was no egress even there any longer.
10. But I will not, if I can help it, bring on the battle in the gulf; in fact, I will not sail into it at all.
11. But they say that he learned the Greek language very sufficiently for a Scythian.
12. But Nicias bade him take what force he chose, and, as far as they were concerned, make the attempt.

\* Nouns in εὖς contract εἰς and εἶν, only when preceded by a vowel, Δωριέων, Δωριῶν, Πειραιέως, Πειραιῶς.

† ἐκὼν εἶναι is used absolutely, and means, *if I can help it*; and it occurs only in negative sentences.

‡ Besides ἐκὼν εἶναι, the following infinitives absolute occur: ἐνυελόντι φράσαι, *to speak briefly*; ὡς ἔμοιγε δοκεῖν, *in my opinion at least*; ἕως ἔπος εἰπεῖν, *so to speak*; τὸ νῦν εἶναι, *as far as the present is*

8. ὁ δὲ Θηβαῖος τρεπῶ<sup>14</sup> φευγῶ<sup>7</sup> δια ὁ πολὺς<sup>8</sup>, ἀπειρος μὲν εἰμὶ (38.) ὁ πλεῖον ἐν σκοτὸς καὶ πῆλος ὁ διόδος ἢ χρὴ σῶζω<sup>20</sup>, (38.) ἐμπειρος δὲ ἐγὼ ὁ δικῶ τοῦ μὴ ἐκφευγῶ, ὥστε διαφθεῖρω<sup>16</sup> πῦλιν.
9. ὁ δὲ Πλαταιεὺς\* τις ὁ πύλη ἢ ἐσερχομαι<sup>7</sup> (57.) καὶ ὅσπερ (62 α.) τυγχάνω<sup>7</sup> ἀνουγῶ<sup>17</sup> (§ 165.) μόνος κλειῶ, ὥστε (62 α.) μῆδε (53.) οὐτος<sup>41</sup> ἐξόδος εἰμὶ. (38.)
10. ὁ δὲ ἀγων (17.) οὐκ ἐν ὁ κολπος ἐκὼν εἰμὶ† ποιεῶ<sup>10</sup>, οὐδε (53.) ἐσπλεῶ (§ 47 c. 4.) ἐς αὐτός.
11. ὁ δὲ Ἑλλὰς (§ 121.) γλωσσᾶ, ὡς Σκυθὴν εἶναι (38.) (Infin. Absol.) φημι (60 α.) μανθάνω<sup>5</sup> (38.) ἀποχρώντως.
12. ὁ δὲ Νικιᾶς κελευῶ<sup>2</sup> ὅστις βουλομαι δύναμις λαμβάνω<sup>7</sup> (41.) τὸ ἐπὶ σφᾶς εἶναι ἐπιχειρεῶ.†

*concerned*; τὴν πρώτην εἶναι, τὸ ἐπὶ σφᾶς εἶναι, τό γ' ἐπὶ τοῦτον εἶναι μέρος, τὸ κατὰ τοῦτον εἶναι, κ. τ. λ. And for the absolute use of the article τὸ, compare τό γ' ἐπ' ἐκείνοις, τὸ κατ' ἐμὲ, τοῦτί μοι, κ. τ. λ. On the accusative before the infinitive, after the dative, see Thuc. iv. 2.: εἰπον δὲ τοῦτοις, παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι; vii. 57. ξυνέβη δὲ τοῖς Κρησὶ, ἐνγκτίσαντας ἔλθεῖν; vii. 40. οὐκ ἔδόκει δὲ τοῖς Ἀθηναίοις διαμέλλοντας ἀλίσκεσθαι.

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## EXERCISE LXXVII.

All impersonals take the accusative absolute in the participle;  
*e. g.*, ἔξω, παρὼν, μετὰ, δέω, δεῖσθαι, παρέχων, ὑπάρχον, προσήκον, δόξω,  
 δεδογμένον, εἰρημένον, χρεῖω, γεγραμμένον, κ. τ. λ. So also βλέπων ὃν,

1. I, indeed, O Scuthes, bethought me of these things, considering that you were my friend, in order that both you might seem to be worthy of those blessings which the gods have given to you, and that I myself might not perish in the expedition.
2. And you also, my sons, I educated from the commencement to reverence the elder, and to excel the younger; accordingly, listen to my words, as those of one who speaks what is old and familiar and lawful.
3. So the majority voted for war. But after they had determined so to do, it was impossible for them to undertake it immediately, as they were unprepared; so they determined each to supply themselves with provisions, and that there should be no delay.
4. So that, as it is, from every view of the case, advantageous for you to fight, and as we advise this now in common, do not delay to avenge these men, Dorians as they are, and besieged by Ionians.

*Genitive and Accusative Absolute, with or without ὥς.*

§ 163. and Obs.

*αἰσχρὸν ὄν, δυνατόν ὄν, ἄθλον ὄν*, when agreeing with an infinitive or a whole sentence.

N.B. *ὥς* never occurs with the dative absolute.

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1. *Εγώ* (30.) *μεν, ὃ Σευθῆς, οὗτος\** *ὥς φίλος εἰμὶ* (41.) *σὺ* (67 β.) *προνοεῶ*<sup>9</sup>, *ὅπως σὺ τε* (62 α.) *αἷσιος δοκεῶ*<sup>4</sup> *εἰμὶ* (38.) *ὃ* (§ 149.) *ὃ θεὸς σὺ* (62 α.) *διδωμι*<sup>4</sup> *αγαθὸς* (16.) *ἐγώ τε* (30. 62. α.) *μη διαφθείρω*<sup>22δ</sup> *ἐν ὃ στρατεῖᾳ*.
  2. *καὶ σὺ* (31.) *δε, ὃ παις, οὕτως ἐξ ἀρχῆς* (16.) *παίδευω*<sup>2</sup>, *ὃ μὲν γερῶν* (§ 33. Obs. 3.) *προτιμαῶ*,<sup>17</sup> (38.) *ὃ δὲ νεὸς*<sup>8</sup> *προτιμαῶ*<sup>17</sup> (38.) *ὥς οὖν παλαιὸς καὶ ἐθίζω*<sup>17</sup> (42.) *καὶ ἐνομὸς λέγω*<sup>8</sup> *ἐγώ* (31.) *οὕτως ἀποδεχομαι*.
  3. *καὶ ὃ πλῆθος ψηφίζω*<sup>11\*</sup> (§ 152.) *πολεμεῶ*<sup>4</sup> *δοκεῶ*<sup>17\*</sup> (42.) *δε αὐτός*<sup>d</sup>, *εὐθύς μὲν ἀδύνατος*<sup>p</sup> *εἰμι* (§ 150.) *ἐπιχειρεῶ ἀπαρασκευὸς*<sup>d</sup> *εἰμὶ*, (18. exc.) *ἐκπορίζω*<sup>15</sup> *δε δοκεῶ*<sup>2</sup> *ἕκαστος ὃς προσφορὸς εἰμι*<sup>2</sup> *καὶ μὴ εἰμὶ* (38.) *μελλήσῃς*.
  4. *ὥστε* (62. α.) *πανταχόθεν καλῶς* (47.) *ὑπαρχῶ ἐγὼ* (31.) *πολεμεῶ, καὶ ἐγώ ὅδε* (34.) *κοινῇ παραινέω μὴ μέλλω οὗτος*<sup>d</sup> *ποιεῶ*<sup>8</sup> *τιμωριᾶ, εἰμὶ*<sup>π</sup> (18. exc.) *Δωριεὺς* (17.) *καὶ ὑπὸ Ἴωνες* † (§ 199. α.) *πολιορκεῶ*.<sup>8</sup>

\* See note on Ex. LXXI. 5.

† When nations are contrasted as to their characteristic differences, the article is omitted, *Ἀθηναῖοι γ' ὄντες ἡδίκησθε, καὶ ταῦτα ὑπὸ Σικελιωτῶν*, *Athenians as ye are, you have been injured, and that by a set of men like Sicilian Greeks.*

5. For it is the part of wise men, if they are not wronged, to be quiet; and of good men, when injured, to give up peace for war [from peace to fight]; but when a good opportunity offers, to make peace again from war.
6. And the Lacedæmonians both before were manifestly plotting against us, and now most of all; for when it had been stipulated that we were to give to, and receive from, one another satisfaction-by-arbitration as to our differences, they neither have themselves yet asked for arbitration, nor do they now receive it when we offer it.
7. But what then? said I; do you not see, Thrasy-machus, that no one voluntarily serves the other magistracies, but they demand pay, as though no advantage was likely to accrue to *them* from their ruling, but only to those who are ruled?
8. But when the flight became evident, and the Peloponnesians began to press [upon them], then, indeed, everyone set to work at once, and there was no longer any distinction made; but they were driven to such straits, that the Corinthians and Elæans attacked each other.
9. For you yourself promised that you would seek for it, since it was not right for you not to aid justice.
10. But when the Corcyreans heard of the preparation, they bade the Corinthians to withdraw both the garrison and the settlers in Epidamnus, as they had no share in Epidamnus.
11. Make up your minds then, that I do not inten-

5. *ανηρ* (20.) *γαρ σωφρων μεν ειμι*, (61 γ.) *ει μη αδικεω*<sup>15δ</sup>, *ἡσυχάζω, αγαθὸς* (16.) *δε, αδικεω*<sup>\* \*</sup> *εκ μεν ειρηνη πολεμεω, ευ δε παρεχει*<sup>7</sup> *εκ πολεμος παλιν ξυμβαινω*.<sup>7</sup> (38.)
6. *Λακεδαιμονιος προτερον τε* (62 β.) *δηλος ειμι επιβουλευω*<sup>4</sup> (§ 126.) *εγω*<sup>d</sup> (31.) *και νυν ουχ ἡκιστᾶ. ειρημαι* (42.) *γαρ δικη*<sup>απ</sup> *ὁ διαφορος*<sup>επ</sup> (16.) *αλληλοι διδωμι*<sup>1\*</sup> (38.) *και δεχομαι, ουτε* (53.) *αυτος δικη*<sup>p</sup> *πω* (60 d.) *αιτεω*<sup>4</sup>, *ουτε εγω διδωμι* (§ 163.) *δεχομαι*.
7. *τι* (32.) *δε ; ην δ' εγω, ὦ Θρασυμαχος, ὁ αλλος αρχη* (16, § 138.) *ουκ εννοεω ὅτι ουδεις* (28.) *εθελω αρχω εκων* (46 β.), *αλλα μισθὸς αιτεω, ὥς ουχι* (7.) *αυτος* (16.) *ωφελειᾶ ειμι*<sup>10\*</sup> *εκ ὁ αρχω, αλλα ὁ αρχω*; <sup>15\*</sup>
8. *επει δε ὁ τροπή γιγνομαι*<sup>14\*</sup> *λαμπρως*, (47.) *και εγκειμαι ὁ Πελοποννησιος, τοτε δὴ εργον*<sup>ε</sup> *πας* (8.) *εχω*<sup>9</sup> *ἤδη και διακρινω*<sup>19</sup> *ουδεις* (28.) *ετι, αλλα ξυμπιπτω*<sup>7</sup> *ες οὗτος*<sup>n</sup> *αναγκη*<sup>ε</sup>, *ὥστε* (62 α.) *επιχειρεω*<sup>4</sup> (38.) *αλληλοι*<sup>d</sup> *ὁ Κορινθιος και Ηλειος*.
9. *συ γαρ ὑπισχνεομαι*<sup>14</sup> *ζητεω*<sup>3</sup>, *ὡς ουχ ὅσιος συ* (62 α.) *ειμι*<sup>\*</sup> *μη ου† βοηθεω δικαιοσυνη*.
10. *επειδὴ δε πυνθανομαι*<sup>14\*</sup> *ὁ Κερκυραῖος ὁ παρασκευη*<sup>α</sup> (16.) *κελευω*<sup>2</sup> *Κορινθιος ὁ εν Επιδαμνος φρουρος τε και οικητωρ απαγω, ὡς ου μετειμι αυτος*<sup>d</sup> *Επιδαμνος*.<sup>ε</sup>
11. *ὥς ουν εγω, φημι, μηδεποτε αμελεω*<sup>3\*</sup> *ὁς ὁ επιτηδεια*

\* See note at the beginning of Ex. LXXVI.

† *μη οὐ* is used with the indicative or subjunctive after words expressing fear, anxiety, doubt, &c.; with the infinitive, only in negative sentences.

ever to neglect the procuring provisions for the soldiers, either in friendly or in hostile [territory].

12. So that as both parties had already decided to retreat from fear of them, as they were [being] warlike men, and as, owing to their quarrel, they had come to no decision as to when they should start, the Macedonians, taking flight suddenly, set off homewards.
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### EXERCISE LXXVIII.

Compare the Latin, "Quibus bellum volentibus erat;" "*suo sibi gladio hunc jugulo*;" "*doctus linguam*;" "*indutus vestem*;" "*suspensi oculos*;" "*contusi caput*," &c.

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1. And while doing these things, somehow they perceived that the enemy were not numerous, and they thought, that [by] setting on them, they could easily overcome them; for the majority of the Platæans were not pleased to revolt from the Athenians.
2. As long then as they saw that the bowmen had their darts and could use them, so long they held out; for the Ætolians, being light-armed men, withdrew when shot at.

ὁ στρατιώτης συμμηχανασθαι¹, μητ' ἐν φίλιος μητ'
ἐν πολεμιος (γῆ), οὕτως εἶχω ὁ γνῶμη.

12. ὥστε ἤδη ἀμφοτερος^d δοκεῖ^{1*} ἀναχωρεῖν δια ὁ δεος
αὐτος, εἰμι ἀνθρώπος μαχιμος, κυρῶ^{20*} δὲ οὐδεὶς
(28.) ἐκ ὁ διαφορά (16.) ὀπηνίκα (27.) χρή ὀρμα-
ομαι, καθιστήμι⁷ ἐς αἰφνιδίος φυγή (16.) χῶρεω²
ἐπὶ (59.) οἶκος⁸, ὁ Μακεδών. (17.)

Various Usages of Dative and Accusative.

Dative, as in βουλομένη ἦν; accusative cognate; double accusa-
tive, κακὸν or κακῶς τινα λέγειν; accusative after passive verbs, &c.
See Wordsworth, §§ 138, 139, 140.

1. Πρασσῶ δὲ πως (62 α.) οὗτος κατανοῶ⁴ οὐ πολὺς
(16.) ὁ πολεμιος εἰμι^{**} καὶ νομίζω⁴ ἐπιτιθημί^{14*}
(§ 162.) ῥαδίως κρατεῶ. (38.) ὁ γὰρ πλεθος ὁ Πλα-
ταίους † οὐ βουλομαι² εἰμι ὁ Αθηναῖος ἀφιστήμι.⁸

2. μεχρι μεν οὖν ὁ τοξότης (15.) εἶχω² τε (62 β.) ὁ βέλους
αὐτος^d καὶ οἶος τε εἰμί χρασθαι, ὁ δε† ἀντεχω².
(57.) τοξευω γὰρ ὁ Αἰτωλός, ἀνθρώπος ψιλός
ἀναστellaω.⁹

* The participle, not the infinitive, is used after verbs of *know-
ing, sensation, &c.*—in the nominative, if verb and participle refer
to the same person; in the accusative, if otherwise. See Words-
worth, § 164.

† See note on Ex. LXXVI. 9.

‡ See note on Ex. LXVIII. 5.

3. And when he saw that nothing of what he made the invasion for was effected, and when he found that his army had no food, and was suffering from the severity of the weather, he is persuaded to return in haste.
4. And Nicias fully expected the news that came from the Egestæans; but to the other two it was somewhat unaccountable.
5. For know that, as things are now, if I wished [wishing] to do harm to an enemy, I should not be able [to do so] with this army; nor if I wished again to help you, should I be able; in such a way is the army disposed towards me.
6. Every large boy, with [having] a small coat, having stripped another small boy with a large coat, put his own garment on the other, and himself put on that belonging to the other.
7. And when it was necessary to cross a bridge or any other crossing, everyone began to hurry, wishing to get first; and it was easy then for the enemy to attack.
8. There is this one pass which you see; but whenever anyone endeavours to pass here, they roll down stones; and whoever is caught, is treated thus; and at the same time he showed him men with their legs and sides bruised.
9. But when, on their march [marching] they got among friends, they showed them sons of the wealthy [inhabitants] fattened up, and not far from being as broad as they were tall [equal in height and breadth], with their backs tattooed [painted as to their backs], and with the whole of their fronts stippled with flowers.

3. *και επειδὴ αὐτος οὐδεις* (28.) *πρασσω*⁹ *ὅς ἐνεκᾷ εσ-
βαλλω*⁷, *και ὁ στρατιὰ σίτος τε* (62 β.) *οὐκ έχω*²
*αὐτος και ὑπο χειμῶν*⁸ (17.) *ταλαιπῶρεω, ανα-
πειθω, ὥστ' ἐν τάχει** *ἀπερχομαι*.⁷¹
4. *και ὁ μὲν Νικίας προσδεχομαι εἰμὶ ὁ παρα ὁ Ἐγχεσ-
ταῖοι, ὁ δὲ ἕτερος* (*dual*) *και αλογος*.^{12P}
5. *εὖ γαρ οἶδα ὅτι νυν ἐγώ* (30.) *οὐτ' (53.) ἀν ἐχθρος*
(26.) *βουλομαι κακῶς* (47.) *ποιεῶ δυναμαι*^{20δ} *σὺν*
οὗτος ὁ στρατιὰ, (16.) οὐτ' ἀν εἰ σὺ (62 α.) *παλιν*
*βουλομαι*³ *βοηθεῶ*⁴, (38.) *ἱκανος* (26.) *ἀν γιγνο-
μαι*¹⁴³, *οὕτω γαρ πρὸς ἐγώ, (62 α.) ὁ στρατιὰ*
διάκειμαι.
6. *πας* (8.) *μεγας μικρος* (26.) *ἐχῶ χιτῶν* (17.) *ἕτερος*
*παις μικρος μεγας ἐχῶ χιτῶν, ἐκδύω*⁴ *αὐτος, ὁ μὲν*
ἑαυτοῦ ἐκεῖνος (30.) *ἀμφιεννυμι* (§ 54. Obs. 2.),
ὁ δὲ ἐκεῖνος αὐτος ἐνδύω.⁷
7. *και ὅποτε δεῖ*³ *γεφυρᾷ διαβαῖνω ἡ ἄλλος τις διαβάσις,*
*σπευδῶ ἕκαστος βουλομαι φθάνω*⁴ *πρῶτος· και*
εὐεπιθετος εἰμὶ ἐνταῦθα ὁ πολέμιος.^d
8. *εἰς* (28.) *οὗτος παροδος εἰμι* (62 β.) *ὅς ὄρω· ὅταν δὲ*
τις (62 α.) *ταύτῃ πειραομαι* (§ 177 b.) *παρεἰμι,*
(38.) *κατακυλινδῶ λίθος· ὅς δ' ἀν καταλαμβάνω*²⁰,
(§ 177 b.) *οὕτω διατιθῆμι· ἅμα δὲ δεικνυμι*⁴ *σύν-
τριβῶ*¹⁷ *ἀνθρώπος και σκέλος και πλευρά*.
9. *ἐπεὶ δὲ πορευομαι ἐν ὁ φίλος εἰμὶ, ἐπιδεικνυμι αὐτος*
παις ὁ εὐδαιμων σιτευτὸς (16.)· *και οὐ πολλὸς*⁸
(16.) *δεῶ ἴσος*^a *ὁ μηκος και ὁ πλατος εἰμὶ* (38),
ποικίλος (27.) *δε ὁ νωτον, και ὁ προσθεν ἅπας*
(46 β.) *στιζῶ*¹⁷ *ἀνθεμιος*.

* *τάχως* may be expressed by prepositions, &c.; thus, *διὰ τάχους*,
διὰ τάχων, ἐν τάχει, σὺν τάχει, κατὰ τάχος, ἀνὰ τάχος, ὡς τάχους εἶχον,
ὡς τάχος, ὡς τάχιστα, ὅτι τάχιστα.

10. For the Thebans wronged us in many other points, and at the last ye yourselves know the reasons why we suffer these things.
 11. *These accusatives cognate are to be translated into English.*
 12. *These phrases with two accusatives are to be translated into English.*
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EXERCISE LXXIX.

See also Exercise LXXII.

1. And Sacas was both fair, and held the office of bringing in those who wanted the king, and of preventing those whom it did not seem to him seasonable to introduce.
2. And Astyages says, But does not your grandfather, boy, get drunk when drinking? No, by Jove, he replied. Well, what does he do? He ceases to be thirsty, but suffers no other harm.
3. But as the same thing happened to him on the next day and on the third day, he called his sons, and they happened to have come with him, and to be in Persia [among the Persians].

10. Θηβαῖοι δὲ πολλὺς μὲν καὶ ἄλλος ἐγὼ ἀδικεῶ⁴, τὸ δὲ τελευταῖον αὐτὸς συνοῖδα διὰ (59.) ὅσπερ^{ap} καὶ ὁδὲ πασχῶ.
11. ἡδονὰς ἡδεσθαι, μεγάλην χαρὰν χαίρω, ἐρῶς ἔρωτα, μαίνιας μαίνεσθαι, θάρρη θαρροῦσιν, δεῖμ' ὃ δειμαίνεις, λογισμὸν ἀνθρώπινον λογιζόμενος, πασας στροφὰς στρέφεσθαι, διατριβὰς διέτριβον, πάθος μέγα πεπονθότες.
12. διδάσκω σε γράμματα, αἰτούμεθα δίδωδον Θηβαίους, ἀμείβεσθαι οὐδὲν πατέρα, ἀφαιρεῖται ἐμὲ τὴν θυγατέρα, ἐδέοντο Πανακτὸν τοὺς Βοιωτοὺς, ἀποστερεῖ με τὴν τιμὴν, ὥρκωσαν ὅρκους πάντας.

The Participle after τυγχάνω, λανθάνω, κυρέω, φθάνω, παύομαι, and verbs of continuance and sensation.

Wordsworth, §§ 164, 165.

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1. 'Ο δὲ Σακας καλὸς τε (62 a.) εἰμι (41.) τυγχάνω², καὶ τιμὴ ἐχῶ* προσαγωγὸν ὃ δεόμενος βασιλεὺς^{ε*} καὶ αποκωλυῶ, ὅς μὴ καιρὸςⁿ αὐτὸς δοκεῶ^δ εἰμὶ (38.) προσαγωγῶ.
 2. καὶ ὃ Ἀστυαγῆς λέγω, ὃ δὲ σὸς παππὸς, ὦ παῖς, (8.) πινῶ σὺ μεθύσκω; Οὐ μὰ Ζεὺς, (18.) φημί. Ἀλλὰ πῶς (60 e.) ποεῶ; Διψῶ παύω, ἄλλος δὲ κακὸς οὐδεὶς (28.) πασχῶ.
 3. ὥς δὲ καὶ ὃ ὑστεραίῳ συμβαίνω² αὐτὸς^d ὃ αὐτὸς καὶ ὃ τρίτος, καλεῶ ὃ παῖς (18.) ὃ δὲ τυγχάνω⁷ ἀκολουθεῶ⁵ (41.) αὐτὸς καὶ εἰμὶ ἐν Περσῆς.

* See note on Ex. LXVII. 2.

4. And the sea, going back from what was then land, and rising in waves, flooded a portion of the city, and drowned all the men who could not run up to the heights in time.
5. And Astyages could not refrain from giving Cyrus anything that he asked from him; for when he was ill he never left his grandfather, and never ceased crying, and it was manifest to all that he was very much afraid lest his grandfather should die.
6. And I thought that I noticed my strength ever growing with time as it advanced, so that I never felt my age becoming weaker than my youth.
7. And the Persian bows also are large, so that all the arrows that were taken were serviceable to the Cretans, and they continued to use the arrows of the enemy, and they kept practising shooting [to shoot], discharging them high in the air.
8. And the most formidable part of all the plague was both the loss of spirits, when anyone felt himself ill, and also that they died from catching it in attending upon each other, just like sheep.
9. During the daytime, if he saw either his grandfather or his mother's brother wanting anything, it was difficult for anyone to anticipate him in doing this; for in whatever he could, Cyrus was very much pleased to gratify him.
10. And there happened to be two tribes on guard in Molycrium, and to have made some sort of ambushade too for the men from the ships; but

4. ὁ δὲ θαλασσᾶ ἐπανερχομαι⁷ (41.) ἀπο ὁ τότε εἰμι γῇ καὶ κυματοῦ²⁰ (41.) ἐπερχομαι⁷ (57.) ὁ πολὺς μέρος τις· καὶ ἀνθρώπος διαφθεῖρω ὅσος μὴ δυναμαι φθάνω⁷ (38.) πρὸς ὁ μετεωρὸς ἀνατρέχω.⁷
5. καὶ ὁ Ἀστναγῆς, ὅ,τι δεομαι⁸ αὐτοῦ⁸ ὁ Κῦρος, οὐδεὶς⁸ (28.) δυναμαι ἀντεχὼ μὴ οὐ^{*} χαρίζομαι⁴· καὶ γὰρ ἀσθενεῶ⁴ αὐτὸς (§ 163.) οὐδεποτε ἀπολειπώ⁷ ὁ παππος, οὐδὲ (53.) κλαίω ποτε (62 β.) παύω⁹, δηλὸς (§ 126.) τε (62 β.) εἰμι πας ὅτι ὑπερφοβέω⁹ μὴ οὐ (62 α.) ὁ παππος ἀποθνήσκω.^{7γ}
6. συν ὁ χρόνος τε προεἰμι (41.) αἰὲν συναυξάνω ἐπιγιγνώσκω δοκέω² καὶ ὁ ἐμὸς δυνάμεις, ὥστε (62 α.) καὶ ὁ-ἐμὸς γηράς οὐδεποτε αἰσθάνομαι^{14α} ὁ ἐμὸς νεότης (§ 132 β.) ἀσθενής (25.) γιγνώσκω^π (§ 164.)
7. μέγας (27.) δὲ καὶ ὁ τοξὸν ὁ Περσικὸς (26.) εἰμί· (62. § 150.) ὥστε (62 α.) χρησιμὸς εἰμί² ὅπόσος ἄλισκω^{15δ} ὁ τοξέυμα ὁ Κρής (18.) καὶ διατελεῶ χραομαι ὁ ὁ πολέμιος^ρ τοξέυμα, καὶ μελετῶ² τοξέυω ἀνὼ ἰήμι μακράν.
8. δεινὸς δὲ (18.) εἰμί ὁ κακὸς ὁ τε ἀθυμῖα ὅποτε τις αἰσθάνομαι καμνῶ, καὶ ὅτι ἕτερος^{πβ} ἀπο (59.) ἕτερος⁸ θεραπεύῃ⁸ ἀναπιμλήμι^{15π} ὥσπερ (62 α.) ὁ προβάτον θνήσκω.²
9. ὁ μὲν ἡμέρα^{πρ} (§ 141. α.) εἰ τις⁸ (62 α.) αἰθάνομαι^{14δ} δεομαι^π ἢ ὁ παππος ἡ ὁ ὁ μήτηρ (19.) ἀδελφὸς (16.), χαλεπὸς εἰμί ἄλλος φθάνω⁴ οὗτος ποιεῶ· ὅ,τι γὰρ δυναμαι^δ ὁ Κῦρος, ὑπερχαίρω² αὐτὸς χαρίζομαι^π.
10. τυγχάνω⁷ δὲ δυο φυλὴ ἐν Μολυκρίον φρουρεῶ¹ καὶ τις (62 α.) καὶ ἐνεδρᾷ ποιεῶ¹⁷ ὁ ἀπο (51.) ὁ ναῦς· (18.) ὁ δὲ Ἀθηναῖος καὶ ὁ ξυμμαχος ὁ ἐκ† ὁ ἐνεδρα

* See note on LXXVII. 9.

† This is a Greek idiom. To our ideas, ἐν would be more appropriate—"driving out those in the ambush." In Greek,

the Athenians and their allies were first [in] driving the men from the ambuscade, and they continued pursuing them till sunset.

11. When the ambassadors announced these things, the Plataeans determined not to betray the Athenians, but to bear, if need be, to see their land ravaged, and to suffer anything else that might happen.
12. And when the others found that they had been deceived, they gathered close together, and kept repelling any attacks, wherever they happened to fall upon them.
13. And yet it is right for you, if possible, to stand aloof from both parties, but if not, contrary [to what you are doing], to go with us against them.

EXERCISE LXXX.

Πρὶν is used thus : —

- a. The general notion, without limitation; *πρὶν ἔλθεῖν, before coming.*
- β. Indicative of past time; *πρὶν ἦλθον, before I came.*
- γ. Subjunctive, always preceded by a negative, and with *ἂν*; *ταῦτ' οὐ ποιήσω, πρὶν ἂν ἔλθω, I will not do this until I shall have come.*
- δ. The same, in the oratio obliqua, is expressed by the optative

the particle that belongs to the verb in such phrases, is inserted between the article and the substantive. It seems a condensed expression for *ἐξελάσαντες ἐκ τῆς ἐνέδρας τοὺς ἐν τῇ ἐνέδρᾳ*. It is very common in Thucydides; cf. iv. 13., *αἱ ἐκ τῆς Ζακύνθου νῆες παραγίγνονται*; iv. 16., *μέχρι οὐ ἐπαέλθωσιν οἱ ἐκ τῶν Ἀθηναίων Λακεδαιμονίων πρέσβεις*; iv. 96., *οἱ τε ἐκ τοῦ Ὀρωποῦ καὶ οἱ ἐκ τοῦ Δηλίου ἀπεκομίσθησαν κατὰ θάλασσαν ἐπ' οἴκου, κ. τ. λ.*

εξελαυνὼ φθανῶ⁴ καὶ διατελεῶ² καταδιώκω ες
 ἡλῖος δυσμῆ.^p

11. τοιοῦτος ὁ πρεσβυς* ἀπαγγελλῶ⁴ (§ 163.) ὁ Πλαί-
 ταιεύς βουλευομαι¹¹ Ἀθηναῖος μὴ προδιδῶμι (38.),
 ἀλλὰ (59.) καὶ γῆ τεμνῶ¹⁵, εἰ δεῖ², ὅραω¹ καὶ
 ἄλλος πασχῶ ὅ,τι αὐ ξυμβαίνῳ.¹²
12. ὁ δ' ὡς γιγνωσκῶ⁷* ἀπαταῶ¹⁷, (42.) συστρεφῶ⁹ ἐν
 σφείδς αὐτος καὶ ὁ προσβολῆ (16.) ἥ προσπιπ-
 τῶ³† ἀπωθεῶ⁹ (§ 53. Obs. 7.).
13. καίτοι δικαίος γ' (62 β.) εἰμι, (62 α. 68. § 126.)
 μαλα (§ 97.) μὲν ἐκποδὼν ἴστημι⁷ (38.) ἀμφοτε-
 ρος^{d p}, εἰ δε μὴ, ὁ-ἐναντίον ἐπι (51.) οὔτος^a μετα
 (59.) ἐγῶ (31.) εἰμι (38.)

Compounds of ἄν.

without ἄν; οὐκ ἔφη τοῦτο ποιήσειν πρὶν ἔλθοι, *he said he would
 not do this till he should come.*

These *compounds of ἄν* take the subjunctive; the corresponding particles, without ἄν, the indicative or optative. To the former class belong ἔάν, ἡν or ἄν†, ὅταν, ὁπότεν, ἡνίκ' ἄν, ἐπὶ ἡν, ἐπειδὴν, πρὶν ἄν, ὥς ἄν, ἔστ' ἄν, ὅς ἄν, ὅπου ἄν, κ. τ. λ.; to the latter, εἰ, ὅτε, ὁπότε, ὥς, ὅπως, ἡνίκα, ἐπεὶ, ἐπειδή, πρὶν, πρὶν ἢ, ὥς, ἔστω, ὅτι, οἷος, ὅσος, οὗ, οἷ, ὅπου, ὅποι, κ. τ. λ.

* A single ambassador, *πρεσβευτής*; more than one, *πρέσβεις* (genitive *πρέσβων*, proparoxytone).

† The optative is used after ὅς indefinitely, i. e., not referring to any one particular individual thing, like the subjunctive in Latin after *qui* = *quicunque*; e. g., τὸν νεκρὸν, ὃν φέροιεν, *any corpse which they happened to be carrying.*

‡ ἄν, *if*, may be known at once, by its invariably standing as the *first* word in a clause, whereas ἄν *δυνητικὸν* never does so.

Note also—

- a. τί φῶ, τί δρῶ, *what am I to say or do?* This is called subjunctivus dubitativus.

1. My child, if you remain with me, in the first place Abrocomas shall not have power over your ingress to me, but it shall be in your power to come to me whenever you please; and the oftener you come to me the more grateful I shall be to you.
2. In the second place, you shall use my horses and other [horses], as many as you choose, and when you go away, you shall go away with [having] as many as you yourself wish.
3. But if you leave me here, and I learn to ride when I am in Persia [among the Persians], I think *you will find* [σού] that I shall easily conquer those excellent men on foot [in foot matters]; but when I come here into Media [amongst the Medes] I will endeavour to aid him, being the best horseman of my grandfather's good horsemen.
4. For we, said he, before becoming friends to you, marched through this country whithersoever we chose, ravaging what we liked, and burning what we liked; and you, whenever you came to us on an embassy, used to dwell with us, fearing none of the enemy.
5. But the Athenians sent a herald, bidding him say

- β. οὐκ ἔχω, ὅποι τράπωμαι, non habeo, quo me vertam.
 γ. οὐκ εἶχεν, ὅποι τράποιοτο, non habuît, quo se verteret.

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1. Ὡ παῖς (8.), ἡν μὲνω παρα (59.) ἐγὼ^d, (67 α.) πρῶτον μὲν ὁ παρ' ἐγὼ^a εισοδος^ε συ^d (62 α.) οὐκ Αβροκομᾶς ἀρχῶ, ἀλλὰ (59.) ὁπόταν βουλομαι εἰσείμι (38.) ὥς* ἐγὼ (31.), ἐπὶ συ^δ (67 α.) εἰμί· καὶ χάρις συ εἰσομαι, ὅσος ἀν πλεονακίς (50.) εἰσείμι ὥς ἐγὼ.
2. ἐπειτᾶ δὲ ἵππος^d ὁ ἐμὸς χραομαι καὶ ἄλλος ὁπόσος ἀν βουλομαι, καὶ ὅταν ἀπειμι, ἐχὼν ἀπειμι† ὅς ἀν αὐτός ἐθέλω.
3. ἡν δὲ ἐγὼ (62 α.) καταλείπω⁷ ἐνθαδὲ (34.) καὶ μανθανῶ⁷ ἵππευ, ὅταν μὲν ἐν Περσῆς εἰμί, οἶμαι συ (62 β.) αἰκίονος ὁ ἀγαθὸς (16.) ὁ πεζίκος^{a p} (26.) ραδίκως νικῶ³, ὅταν δὲ εἰς Μηδὸς ἐρχομαι⁷ ἐνθαδὲ (34.), πειραομαι ὁ παππος^d ἀγαθὸς (16.) ἵππεὺς (17.) κρατιστός εἰμί (41.) ἵππευς συμμαχέω αὐτός.^d
4. ἐγὼ (31.) μὲν γὰρ, φημί, πρὶν ἐγὼ φίλοςⁿ γυγνομαι¹⁴, πορευομαι διὰ οὗτος ὁ χώρα, ὅποι βουλομαι⁹, ὅς† μὲν ἐθέλω³, πορθεῶ, ὅς δὲ ἐθέλω³, καίω· καὶ συ ὁπότε πρὸς ἐγὼ^a (31.) ἐρχομαι⁷³ πρεσβεύω, αὐλιζομαι⁹ τότε παρα (59.) ἐγὼ^d (31.) οὐδεὶς (28.) φοβεομαι ὁ πολέμιος.
5. ὁ δὲ Ἀθηναῖος πεμπῶ⁴ κῆρυξ, κέλευω εἰπον (39.) μῆ-

* ὥς = πρὸς is only used with *persons*, never with things; as, ὥς Ἐενοφῶντα, but not ὥς τὰς Ἀθήνας.

† The present tense of εἶμι and its compounds, is always used in *vi futuri*.

‡ See note on Ex. LXXIX. 12.

not to do any harm [anything fresh] to those of the Thebans whom they have, till they shall have consulted about them; for it was not told them that they were already dead.

6. But Xenophon did not come up, but was manifestly making preparations for going home; but his friends coming to him in the camp, implored him not to go away till he should lead back the army and hand it over to Polynicus.
7. Consult then slowly, and consider beforehand how great is the uncertainty of war, before you are actually in it.
8. Whenever then a city, on the one hand, is able to bear its own misfortunes, but each individual is unable to bear those of the city [of her], ought not all to assist her?
9. For we justly suspect that the trial is for our lives [concerning the most serious issues], and that you will not prove impartial.
10. And husbandmen are more ready to go to war with their persons than with their money: with regard to the one, being confident that they shall survive the dangers; whereas they are not certain, as to the other, that they will not spend it first, especially if, as is likely, they find the war prolonged beyond their expectation.
11. For as the plague grew more and more violent, men, not knowing what to have recourse to, became careless both of sacred and profane things alike.

- δεις (28.) νεωτερος ποιεω περι (51.) ὁ ἀνὴρ (20.) ὃς ἔχω Θηβαιος, πρὶν ἂν τι (62 a) καὶ αὐτος βουλεω⁴ περι αὐτος· οὐ γὰρ ἀγγελλω²⁰ αὐτος ὅτι θνησκω^{5*} (41.) εἰμί.³
6. Ξενοφῶν δε οὐ προσεῖμι, ἀλλὰ φανερος* (26.) εἰμι οἰκαδε παρασκευαζω.^{8*} προσερχομαι⁷ (41.) δε αὐτος^d ὁ ἐπιτηδεῖος ἐν ὁ στρατοπέδον δεομαι (§ 44. Obs. 1.) μὴ ἀπερχομαι (39.) πρὶν ἀπαγω^{7b} ὁ στρατεύμα καὶ ὁ Πολυνίκος παρα δίδωμι.^{7b}
7. βουλευομαι οὐν βραδεως, ὁ τε πολέμου ὁ παραλογος, ὅσος ἐστὶ†, πρὶν ἐν αὐτος γυγνεσθαι^{14*}, προδιαγιγνωσκω.
8. ὅποτε οὐν πολὺς μὲν ὁ ἰδῖος συμφορὰ (16.) οἷος τε φερω, εἰς δε ἕκαστος ὁ ἐκεῖνος^{8†} ἀδύνατος, πως (60 e.) οὐ χρεὶ πάς ἀμυνω† αὐτος.^d
9. μὴ οὐ. Ὁ τε γὰρ ἀγων (17.) περι ὁ δεινος (26. 25.) εἰμί (38.) εἰκοτῶς ὑποπτεω, καὶ συ μὴ οὐ κοινος ἀποβαίνω.⁷
10. σωμα τε (62.) ἔτοιμος ὁ αὐτουργος (56.) ὁ ἀνθρώπος ἢ χρημα πολεμεω· ὁ μὲν πιστος ἔχω ἐκ ὁ κινδύνος καὶ περὶ γυγνομαι, ὁ δε οὐ βεβαιος μὴ οὐ προαναλω³, ἀλλως τε (62 a.) κὰν παρα δοξα, ὅσπερ εἰκὸς, ὁ πολέμος αὐτος μῆκύνω.
11. ὑπερβιαζομαι γὰρ ὁ κακὸς ὁ ἀνθρώπος οὐκ ἔχω ὅ,τι γυγνομαι^{14γ}, ἐς ολιγωριᾷ τρεπω²⁴ καὶ ἱερὸς καὶ ὁσιος§ ὁμοίως.

* On this usage of φανερός, see § 126.

† The nominative of the subordinate verb is often attracted into the chief clause; as, οἶδά σε, τίς εἶ, *I know thee, who thou art*, for οἶδα, τίς σὺ εἶ.

‡ See note on Ex. LXXV. 11.

§ ὁσιος varies its meaning according to the word to which it is opposed: ἱερὰ καὶ ὁσια, *sacra et profana*; ὁσια καὶ δίκαια, *fus jusque*.

Note the following idioms :—

Attraction of the relatives *οἷος*, *ὅσος*, *ὥσπερ*.

- G. *ἔραμαι οἷον σοῦ ἀνδρός.*
- D. *χαρίζομαι ὡς σοῦ ἀνδρί.*
- A. *ἵπαινῳ οἷον σὲ ἔνδρα.*
- G. *ἔραμαι ὡς ὑμῶν ἀνδρῶν.*
- D. *ἤδομαι οἷος ἡμῶν ἀνδράσιν.*
- A. *ἔπαινῳ ὡς ὑμῶν ἔνδρας.*

ὡς may be omitted.

The article is sometimes prefixed ; as, *ὁ οἷος σὲ ἔνδρα.*

Note the inverse attraction in the following :—

- N. *οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσων.*
- G. *οὐδενὸς ὅτου οὐ κατέγλασεν.*
- D. *οὐδενὶ ὅτῃ οὐκ ἀπεκρίνατο.*
- A. *οὐδένα ὅτινα οὐ κατέκλειψεν.*

So also with an interrogative, *ἔστιν ὅτινα οὐκ ἐλοιδόρησεν ;*

Compare the following :—

δαμαστὸν ὅσον προχόρησε = *δαμαστὸν ἔστιν ὅσον π.*, *πῖπτον* *quantum processit*, for *πῖπτον est, quantum processerit* ; *μετὰ ἰδρύτος* *δαμαστοῦ ὅσου*, for *δαμαστὸν ἔστι μεθ' ὅσου*.

END OF DIVISION III.

DIVISION IV.

MISCELLANEOUS PASSAGES FOR RETRANSLATION.

DIVISION

MISCELLANEOUS PASSAGES

EXERCISE

1. Hear, then, a very beautiful (and true) narration, which you indeed consider a fable, as I think, but I, a narration; for, as being really true, I will tell you what I am going to relate.
2. For, as Homer says, Zeus, Poseidon, and Pluto divided among themselves the dominion, when they inherited it from their father.
3. There was then this law about men in the days of Kronos, and always and even now it exists amongst the gods, that of men, the one who has passed his life justly and piously, when he dies, shall go to the Isles of the Blessed, and dwell in all happiness, out of the reach of evils; but that he [who has lived] unjustly and ungodly should go into the prison-house of vengeance and of justice, that, namely, which they call Tartarus.
4. Now, in the time of Kronos, and while Zeus had only lately got the government, the judges of these were living [judges] of living [men], giving judgment on that day on which they were fated to die.

The decisions, therefore, were badly made. Pluto

IV.

FOR RETRANSLATION.

LXXXI.

1. Ακουω^ε δη μαλα καλος λογος^ε, ὅς συ μεν ἡγεομαι μυθος, ὡς ἐγω οἶμαι, ἐγω δὲ λογος· ὡς αληθης γὰρ εἰμι^ε λεγω ὅς μελλω λεγω¹.
2. ὥσπερ γὰρ Ὅμηρος λεγω, διανεμω¹¹ ὁ ἀρχὴ ὁ Ζεὺς καὶ ὁ Ποσειδῶν καὶ ὁ Πλούτων, ἐπεὶ δὲ παρὰ ὁ πατὴρ^ε παραλαμβάνω⁷.
3. εἰμι οὖν νομος ὁδὸς περὶ ἀνθρώπος^ε ἐπὶ Κρόνος^ε, καὶ αἶψαι καὶ νῦν ἐτι εἰμι ἐν θεοῖς, ὁ ἀνθρώπος^ε ὁ μὲν δίκαιος ὁ βίος διερχομαι⁷ καὶ ὁσίως, ἐπειδὴν τελευταῶ⁴ (§ 177. b.), ἐς Μακάρ νησος ἀπειμι^ε οἰκῶ¹ ἐν πας εὐδαιμονία ἐκτος κακός, ὁ δὲ ἀδίκως καὶ ἀθῶως ἐς ὁ ὁ τίσις τε καὶ δίκη δεσμωτηριον, ὅς δη Τάρταρος κάλεω, εἶμι².
4. οὗτος δὲ δικαστὴς ἐπὶ Κρόνος καὶ ἐτι νεώσσι ὁ Ζεὺς ὁ ἀρχὴ ἐχω^{1ε} (§ 163.) ζῶω εἰμι ζῶω, ἐκεῖνος ὁ ἡμέτερος δικαζῶ, ὅς μᾶλλον^δ τελευταῶ¹.
5. κακῶς οὖν ὁ δίκη κρινω⁹. ὁ τε οὖν Πλούτων καὶ ὁ

accordingly, and the judges in the Isles of the Blessed, came and said to Zeus, that men came to them to both places undeservedly. Zeus therefore, said, "Well," said he, "I will prevent this happening any more; for now the decisions are wrongly made.

6. "For those who are to be judged come to the bar with their clothes on, for they are judged alive. Many then," said he, "with [having] wicked souls, are invested with beautiful bodies, and pedigree, and wealth; and when the judgment takes place many witnesses appear for them, to testify that they have lived righteously.
7. "The judges then are both frightened by them, and at the same they themselves judge with their clothes on, having eyes, and ears, and their whole body as a veil before their soul. All these things then get in their way, namely, their own clothing and that of those at the bar.
8. "First of all then," said he, "we must prevent them knowing [the time of] their death beforehand; for now they foresee it. This command then has been given to Prometheus, in order that he may prevent them.
9. "In the second place, they must judge them divested of all these things, for they must stand their trial after being dead; and it is right that the judge should be naked, dead, with his naked soul investigating the naked soul the moment each is dead, separated from all his relatives, and leaving behind on earth all that dress, in order that the decision may be just.

ἐπιμελητῆς ὁ ἐκ* Μακάρ νησος εἶμι^π λεγώ² πρὸς ὁ Ζεὺς^α, ὅτι φοιταῶ¹³ σφιν (62. β.) ἀνθρώπος ἑκατέρωσσε ἀναξίος. εἰπον οὖν ὁ Ζεὺς, Ἀλλ' ἐγώ, φημι, παύσω οὗτος γιγνομαι^π. νυν μὲν γὰρ κακῶς ὁ δίκη δικάζω.

6. ἀμπεχῶ^{8π} γὰρ, φημι, ὁ κρινῶ^{15π} κρινονται. πολὺς οὖν, ἧ δ' ὅς, ψυχὴ πονηρὸς ἐχῶ ἀμφιεννυμι¹⁷ (§ 54. Obs. 2.) σῶμα (§ 140.) τε καλὸς καὶ γενοῦς^p καὶ πλουτοῦς^p, καὶ, ἐπειδὴν ὁ κρισίς εἰμι, ἐρχομαι αὐτοῦ πολὺς μαρτυς μαρτυρεῶ^π, ὥς δικαίως βίωω.

7. ὁ οὖν δικαστὴς ὑπο τε οὗτος^ε ἐκπληττω, καὶ ἄμα καὶ αὐτὸς ἀμπεχῶ δικάζω, πρὸ ὁ ψυχὴ ὁ αὐτοῦ οφθαλμὸς (§ 140.) καὶ οὐς καὶ ὅλος ὁ σῶμα προκαλυπτῶ. οὗτος δὲ αὐτοῦ^a πας γιγνομαι ἐμπροσθεν καὶ ὁ αὐτοῦ ἀμφιεσμαι^p καὶ ὁ ὁ κρινῶ^{8π}.

8. πρῶτον μὲν οὖν, φημι, παύστεον εἰμι προοῖδα^π αὐτοῦ ὁ θάνατος· νυν μὲν γὰρ προοῖδα. οὗτος μὲν οὖν καὶ δὴ εἰρημαι ὁ Προμηθεὺς ὅπως ἀν παύω^{4γ} αὐτοῦ.

9. ἐπεὶτα γυμνὸς κριτεὸν ἅπας οὗτος· θνησκῶ¹² γὰρ δεῖ κρινῶ. καὶ ὁ κριτὴς δεῖ γυμνὸς εἰμι, θνησκῶ¹², αὐτοῦ ὁ ψυχὴ αὐτοῦ ὁ ψυχὴ θεωρεῶ ἐξαιφνης ἀποθνησκῶ⁷ ἑκάστος (§ 163.)†, ἐρημὸς πας ὁ συγγενὴς^ε καὶ καταλείπω⁷ ἐπὶ ὁ γῆ^ε πας ἐκεῖνος ὁ κοσμος, ἵνα δικαίος ὁ κρισίς εἰμι^γ.

* See note on Ex. LXXIX. 10.

† Compare the usage of ἄμα and μεταξύ with the participle, ἄμα γενόμενος ἔθανε, the moment he was born, he died; μεταξύ πίνων διψῶν παύεται, he ceases to be thirsty while drinking.

ἔγω μὲν οὖν οὗτος^p γινώσκω^b πρότερος ἢ σὺⁿ ποιεῖς¹¹
δικαστὴς υἱεὺς ἑμαυτοῦ, δύο μὲν ἐκ ὁ Ἀσία, Μίνως τε
καὶ Ραδάμανθυς, εἰς δὲ ἐκ ὁ Εὐρώπη, Αἰακός.

XXII.

Οὗτος οὖν ἐπειδὴν τελευτᾷ⁴. (§ 177 b.), δικάζω ἐν ὁ
λείμων, ἐν ὁ τριόδος ἐξ ὅς φέρω (dual) ὁ ὁδός, ὁ μὲν
εἰς Μακάρ νησός, ὁ δὲ εἰς Τάρταρος.

καὶ ὁ μὲν ἐκ ὁ Ἀσία Ραδάμανθυς κρίνω, ὁ δὲ ἐκ ὁ Εὐρώπη
Αἰακός· Μίνως δὲ πρεσβειὸν^p δίδωμι, ἐπιδιακρίνω¹,
ἐκὼν ἀπορεῶ^{1v} τις^a ὁ ἕτερος (dual), ἵνα ὥς δίκαιος ὁ
κρίσις εἰμι περὶ ὁ πορεία ὁ ἀνθρώπος^a.

οὗτος εἰμι, ὅς ἐγὼ ἀκουῶ^b πιστεύω ἀληθὲς εἰμι· καὶ
ἐκ οὗτος ὁ λόγος τοιοῦδε τις λογιζομαι συμβαίνει. ὁ
θανάτος τυγχάνω εἰμι (§ 165.), ὥς ἐγὼ δοκέω, οὐδεὶς
ἄλλος ἢ δύο πραγμα διαλυσις, ὁ ψυχὴ καὶ ὁ σῶμα,
ἀπ' ἀλλήλων.

ἐπειδὴν δὲ διαλυῶ²⁰ ἀρὰ ἀπ' ἀλλήλων, οὐ πολλὸς ἦττον
ἑκάτερος αὐτός ἐχω ὁ ἕξις ὁ αὐτοῦ ὅσπερ καὶ ὅτε ζῶ²
ὁ ἀνθρώπος, ὁ τε σῶμα ὁ φύσις ὁ αὐτοῦ καὶ ὁ παθήμα,
ἐνδηλὸς πας.

οἷον εἰ τις μέγας εἰμι ὁ σῶμα φύσις ἢ τροφή ἢ ἀμφο-
τερος^{a20} ζῶ^{2b}, οὗτος καὶ ἐπειδὴν ἀποθνήσκω ὁ νεκ-
ρὸς μέγας· καὶ εἰ παχύς, παχύς καὶ ἀποθνήσκω^{72b},

10. "I, therefore, having perceived this before you, made sons of mine judges, two from Asia, Minos and Rhadamanthys, and one from Europe, Æacus.
-

EXERCISES

1. "When then these die, they shall judge in the meadow, in the three-ways from which the two ways lead, one to the Isles of the Blessed, and the other to Tartarus.
2. "And Rhadamanthys shall judge those from Asia, and Æacus those from Europe; and to Minos I assign the privilege of deciding in the second instance, if the other two are at a loss in any matter, in order that the decision may be as just as possible as to the destination of men."
3. These are the things which, on hearing them, I believe to be true; and from these narrations I calculate that something of the following kind takes place. Death happens to be, as it seems to me, nothing else than the separation of two things, body and soul, from each other.
4. When accordingly these two are separated from each other, each of them, equally with the other [not much less than the other], keeps his own appearance [habit] which the man had when he was alive; the body, namely, its own nature and its sufferings, all quite plain.

For instance, if any one's body was large, naturally or by feeding, or by both, while alive, his corpse, when he dies, is large; and if stout, stout also

10. *εγω μεν ουν ουτος^p γιγνωσκω⁵ προτερος η συⁿ ποιω¹¹ δικαστης υιους εμαυτου, δυο μεν εκ ο Ασια, Μινως τε και Ραδαμανθυς, εις δε εκ ο Ευρωπη, Αιακος.*

LXXXII.

1. *Ουτος ουν επειδαν τελευταω⁴. (§ 177 b.), δικαζω· εν ο λειμων, εν ο τριοδος εξ ος φερω (dual) ο οδος, ο μεν ες Μακαρ νησος, ο δε εις Ταρταρος.*
2. *και ο μεν εκ ο Ασια Ραδαμανθυς κρινω, ο δε εκ ο Ευρωπη Αιακος· Μινως δε πρεσβειον^p διδωμι, επιδιακρινω¹, εκν απορεω^{1v} τις^a ο ετερος (dual), ινα ως δικαιος ο κρισις ειμι περι ο πορεία ο ανθρωπος^d.*
3. *ουτος ειμι, ος εγω ακουω⁵ πιστευω αληθης ειμι· και εκ ουτος ο λογος τοισδε τις λογιζομαι συμβαινω. ο θανατος τυγχανω ειμι (§ 165.), ως εγω δοκεω, ουδεις αλλος η δυο πραγμα διαλυσις, ο ψυχη και ο σωμα, απ' αλληλω.*
4. *επειδαν δε διαλυω²⁰ αρα απ' αλληλω, ου πολυς ηττον εκατερος αυτος εχω ο εξις ο αυτου οσπερ και οτε ζω² ο ανθρωπος, ο τε σωμα ο φυσις ο αυτου και ο παθημα, ενδηλος πας.*
5. *οιον ει τις μεγας ειμι ο σωμα φυσις η τροφη η αμφοτερος^{apn} ζω^ε, ουτος και επειδαν αποθνησκω ο νεκρος μεγας· και ει παχυς, παχυς και αποθνησκω^{7e},*

when dead, and other things in the same way. And if any one cultivated long hair, his corpse too is long-haired.

6. And if any one had been scourged, and had traces of blows, scars on his body, either from scourges or other wounding, while alive, one may see his body, when dead, with these. And if any one's limbs were broken or distorted, while alive, these same things are manifest when he is dead.
 7. When then they came to the judge, those from Asia, for instance, to Rhadamanthys, Rhadamanthys places them before him, and investigates the soul of each, not knowing whose it is.
 8. But often having caught hold of the great king, or of some other king or potentate, he found out that his soul is by no means sound; but saw the soul severely scourged, and full of scars from perjury and injustice, which the conduct of each had stamped into his soul, and everything distorted from lying or boasting, and nothing straight, from having been brought up without truthfulness; and, owing to power, and luxury, and insolence, and incontinence, full of ugliness and want of symmetry in its actions.
 9. And on seeing it so, he sent it, with dishonour, straight to the prison, where, on arriving, it is to undergo the proper punishment of suffering.
-

EXERCISE

And as these things are so, when the dead arrive at the place whither the deity conveys each,

και ὁ ἄλλος οὕτως. και ει αυ επιτηδευω² κομᾶω^{1ε},
κομητης οὗτος και ὁ νεκρος.

6. μαστιγιας αυ ει τις ειμι και ιχνος εχω² ὁ πληγη ουλη
εν ὁ σωμα η ὑπο μαστιξ η ἄλλος τραυμα ζω, και
θνησκω^{12π8} ὁ σωμα ειμι ὁραω⁷ οὗτος εχω. κα-
ταγνυμι^{12π*} τε ει τις ειμι μελος η διαστρεφω¹⁷ ζω,
και θνησκω^{12π8} ὁ-αυτος οὗτος ενδηλος.

7. επειδαν ουν αφικνεομαι¹⁴ (§ 177 b.) παρα ὁ δικαστης, ὁ
μεν εκ ὁ Ασια παρα ὁ Ραδαμανθῆς, ὁ Ραδαμανθης
εκεινος εφιστημι^{4π} θεομαι ἕκαστος ὁ ψυχη, ουκ οιδα
ὅστις⁸ ειμι.

8. αλλα πολλακις (50.) ὁ μεγας βασιλευς⁸ επιλαμβανω¹⁴
η ἄλλος οστισουν (36.) βασιλευς η δυναστης καθοραω⁷
ουδεις ὑγιης ειμι ὁ ψυχη, αλλα διαμαστιγωω και
ουλη μεστος ὑπο επιορκια και αδικια, ὅς ἕκαστος ὁ
πραξις αυτος εκμοργνυμι¹¹ εις ὁ ψυχη, και πας σκο-
λιος ὑπο ψευδος και αλαζονεια και ουθεις ευθης δια
ὁ ανευ αληθεια τρεφω¹⁷ και ὑπο εξουσια και τρυφη
και ὕβρις και ακρασια ὁ πραξις⁸ ασυμμετρια⁸ τε και
αισχροτης γεμω ὁ ψυχη ὁραω⁷.

9. ὁραω⁷ δε ατιμως οὗτος αποπεμπω⁴ ευθυ ὁ φρουρα⁸, οἱ
μελλω ερχομαι⁷ ανατλημαι ὁ προσηκω παθος⁹.

LXXXIII.

1. οὗτος δε οὕτω φυω⁵ (§ 94.) επειδαν αφικνεομαι¹⁴ ὁ
τελευταω^{5π} εις ὁ τοπος οἱ ὁ δαιμων ἕκαστος κοιμιζω,

* Many transitive verbs have an intransitive meaning in the
(so called) perfect middle; as, πήγνυμι, πέπηγα, ἔγην, ἔστα.

first those who have lived virtuously and holily, and those who have not, undergo trial.

2. And those who seem to have lived a life neither very bad nor very good, going to the Acheron, mounting the conveyances that there are for them, arrive at the lake on these, and there dwell, and being purified, and suffering punishment for their crimes, are absolved, if any one has committed any crime.
3. And they receive rewards for their good deeds, each according to his desert. And those who seem to be incurable, on account of the greatness of their sins, these the appointed fate throws into Tartarus, whence they never come out.
4. But those that seem to have sinned great, but curable sins, and after repenting, live the rest of their life so, or become murderers in some other like way, these must be thrown [fall] into Tartarus; and when they have been thrown into it, and been there a year, the wave throws them out into the river.
5. But when, as they are carried along, they come opposite the lake, then they cry out and invoke, some those they slew, and others those they injured; and, calling on them, they implore and intreat them to let them come out into the lake and to receive them.
6. And if they persuade them, they come out and cease from their sufferings; and if not, they are borne back again into Tartarus, and from thence back into the rivers; and they do not cease suffering this until they have persuaded those whom they injured; for this is the punishment which is appointed for them by the judges.

πρωτον μεν διαδικαζω¹¹ ὁ τε καλως και ὁσιως
βιω^{4*} και ὁ μη.

2. και ὅς μεν αν δοκεω⁴ μεσως βιωω, πορευω²⁰ επι ὁ Αχχε-
ρων, αναβαινω ὅς δη αυτος οχημα ειμι, επι ούτος
αφικνεομαι εις ὁ λιμνη, και εκει οικωω τε και καθαίρω
ὁ τε αδικημα διδωμι δικη απολυω, ει τις τις (64.)
αδικεω.

3. ὁ τε ευεργεσια τιμη φερομαι κατα ὁ αξια ἕκαστος · ὅς
δ' αν δοκεω ανιατως εχω δια ὁ μεγεθος^{α*} ὁ ἁμαρτημα,
ούτος ὁ προσηκω^{1*} μοιρα ριπτω εις ὁ Ταρταρος, ὅθεν
ουποτε εκβαινω.

4. ὅς δ' αν ιασιμος μεν, μαγας (27.) δε δοκεω ἁμαρτανω
ἁμαρτημα, και μεταμελει (§ 163. Obs.) αυτος^d, ὁ
αλλος βιος βιωω, η ανδροφονος (55.) τοιουτος τις
αλλος τροπος γιγνομαι^{14*}, ούτος δε^{*} εμπιπτω⁷ μεν
εις ὁ Ταρταρος αναγκη, εμπιπτω⁷ δε αυτος και ενι-
αυτος εκει γιγνομαι εκβαλλω ὁ κυμα κατα ὁ πο-
ταμος.

5. επειδαν δε φερω^{15*} γιγνομαι¹⁴ κατα ὁ λιμνη, ενταυθα
βοαω και καλεω, ὁ μεν ὅς αποκτεινω⁴, ὁ δε ὅς ὑβριζω,
καλεω⁴ δε ικετευω και δεομχι εαω⁴ οὐ εκβαινω⁷ εις ὁ
λιμνη και δεχομαι.¹¹

6. και εαν μεν πειθω⁴, εκβαινω τε και ληγω ὁ κακος^ε, ει δε
μη, φερω αυθις εις ὁ Ταρταρος, κακειθεν παλιν εις ὁ
ποταμος, και ούτος πασχω (§ 164.) ου προτερον
παυομαι, πριν αν† πειθω⁴ ὅς αδικεω⁴. ούτος γαρ ὁ
δικη ὑπο ὁ δικαστης αυτος τασσω.²⁰

See Introduction to Ex. LXVIII. 5. † See note on Ex. LXXX.

- 7 The other rivers then are many, great, and various; and amongst these many rivers there are [happen to be] four in particular, of which the largest and the one that flows round farthest outside, is that called Oceanus.
 8. And opposite this, and flowing in an opposite direction, is Acheron, which, flowing beneath the earth, arrives at the Lake of Acheron.
 9. And a third river ends at the middle of these, and, near its mouth, falls into a large place, burning with much fire, and makes a lake larger than the Mediterranean [the sea by us], boiling with water and mud.
 10. And opposite this the fourth falls into a place both terrible and wild; and falling in there, and gaining great strength in the water, going under the earth, and going round in a circle, it falls into Tartarus.
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EXERCISE

1. And he himself again said, "Do you not see, Socrates, that the judges at Athens, induced by argument, have put to death many before now who have done no wrong, and let off many who did wrong?"
 2. "But, by Jove," said he, "before now, when I was endeavouring to think of my apology before the judges, my good genius opposed me."
 3. And he remarked, "You say what is marvellous."
- 

7. ὁ μὲν οὖν δὴ ἄλλος πολὺς τε καὶ μέγας καὶ παντοδαπὸς
ῥεῦμα εἰμι· τυγχάνω δ' ἀρα εἰμι ἐν οὗτος ὁ πολὺς
τετταρ' ἄττα* ῥεῦμα, ὅς ὁ μὲν μέγας καὶ ἐξωτάτω
ῥεω περὶ κυκλῶ ὁ καλεῶ Ωκεανὸς εἰμι.
8. οὗτος δὲ καταντικρὺ καὶ ἐναντιῶς ῥεω Ἀχερῶν ὅς, ὑπο
γῆ^α ῥεω, εἰς ὁ λιμνὴ ἀφικνεσθαι ὁ Ἀχερουσίας.
9. τρίτος δὲ ποταμὸς οὗτος κατὰ μέσος ἐμβαλλῶ, καὶ ἐγγὺς
ὁ ἐμβολὴ ἐκπιπτῶ εἰς τοπὸς μέγας· πυρ πολὺς καίω,
καὶ λιμνὴ ποιεῶ μέγας ὁ παρ' ἐγώ^δ Θάλαττα, ζεῶ
ὕδωρ^ε καὶ πῆλος.
10. οὗτος δ' αὖ καταντικρὺ ὁ τέταρτος ἐκπιπτῶ εἰς τοπὸς δεινὸς
τε καὶ ἀγριός. ὁ δὲ ἐμπιπτῶ⁷ ἐνταυθα καὶ δεινὸς
δυναμὶς^ρ λαμβανῶ⁷ ἐν ὁ ὕδωρ, δυνά⁷ κατὰ ὁ γῆ^ε, καὶ
κυκλὸς περιερχομαι⁷ ἐμβαλλῶ εἰς ὁ Τάρταρος.

LXXXIV.

1. αὐτὸς δὲ πάλιν εἶπον· οὐχ ὄραω, ὦ Σωκράτης, ὅτι ὁ
Ἀθηναῖσι δικαστὴς πολὺς μὲν ἤδη μῆδεις ἀδίκω^{1*} λόγος
παραγῶ²⁰ ἀποκτείνω⁴, πολὺς δὲ ἀδίκω ἀπολυῶ;
2. Ἀλλὰ, νῆ ὁ Ζεὺς, φημι² αὐτὸς, ἤδη ἐγὼ ἐπιχειρεῶ (§ 163.)
φροντιζῶ⁴ ὁ^ε πρὸς ὁ δικαστὴς^α ἀπολογία ἀναντιοομαι²⁰
ὁ δαίμονιον.
3. καὶ αὐτὸς εἶπον, Θαιμαστός^ρ λέγω. ὁ^α δὲ, Θαιμαζῶ,

* ἄττα = τινὰ, ἄττα = ἄτινα (60. d.).

And Socrates replied, "Do you wonder, if it seems to God that it is better for me to end my life at once? for I think that those live best who take care to become as good as they can, and most pleasantly those who are most conscious that they are becoming better.

4. "And not only I, but also my friends, have continued to be thus disposed to me, not from their loving me, for those who love others would thus be disposed to their own friends, but because they think that, by associating with me, they will become virtuous.
5. "But if I shall live longer, perhaps it will be necessary that the [disadvantages] of old age shall be perfected [in me], both to see and hear worse, and think worse, and to turn out somewhat hard to teach, and somewhat forgetful, and to become inferior to those, than whom I was formerly better.
6. "However, if I shall die unjustly, this will be a disgrace to those who have killed me unjustly; for if doing wrong is disgraceful, how can it help being disgraceful to do anything whatever unjustly?"
7. But of those who know what Socrates was [know S. what he was], all who were desirous of virtue even now continue more than all to miss him, as being of the greatest service [to them] for the pursuit of virtue.
8. To me, indeed, being such as I have described, he seemed to be so pious as never to do anything without the express will of the gods, and so just as never to hurt any one in ever so small a matter, but [rather] to assist those who had to do with him in the most important matters.

φημι¹, εἰ ὁ θεὸς δοκεῖ βελτίον εἰμι ἐγὼ τελευταῶ ὁ βίος ἡδῆ; ἀρίστα μὲν γὰρ οἶμαι ζῶ ὁ ἀρίστα ἐπιμελομαι ὁ² ὡς βελτιστος γίγνομαι, ἡδεὼς (§ 97.) ὁ μάλιστα αἰσθάνομαι³ ὅτι βελτίων γίγνομαι.

4. καὶ οὐ μόνον ἐγὼ, ἀλλὰ καὶ ὁ ἐμὸς φίλος οὕτως ἐχῶ (§ 164.) περὶ ἐγὼ⁴ διατελεῶ, οὐ διὰ ὁ φιλεῶ¹ ἐγὼ, καὶ γὰρ ὁ ὁ ἄλλος φιλεῶ² οὕτως ἀν ἐχῶ² πρὸς ὁ ἑαυτῶν φίλος, ἀλλὰ διόπερ καὶ αὐτὸς ἀν³ οἶομαι ἐγὼ συνείμι βελτιστος γίγνομαι.

5. εἰ δὲ βίωω¹⁰ πλείων χρόνος², ἴσος ἀναγκαῖος εἰμι ὁ ὁ γήρας ἐπιτελεομαι, καὶ ὄρω τε καὶ ἀκουῶ ἦττον, καὶ διανοεῶ⁸ χεῖρον καὶ δυσμάθης καὶ ἐπιλησμων ἀποβαίνω, καὶ ὁς πρότερον βελτίων εἰμι, οὗτος χεῖρω γίγνομαι.

6. ἀλλὰ μὴν, εἰ γὰρ ἀδίκως ἀποθνήσκω¹⁰, ὁ μὲν ἀδίκως ἐγὼ ἀποκτείνω αἰσχυρὸς ἀν εἰμι οὗτος²· εἰ μὲν γὰρ ὁ ἀδίκως αἰσχυρὸς εἰμι, πῶς οὐκ αἰσχυρὸς καὶ ὁ ἀδίκως ὁστισοῦν;

7. ὁ δὲ Σωκράτης γινώσκω¹ οἶος εἰμι ὁ ἀρετῇ ἐφίημι πας ἐτι καὶ νῦν διατελεῶ πας μάλιστα ποθεῶ (§ 164.) ἐκεῖνος, ὡς ὠφελίμος εἰμι πρὸς ἀρετῇ ἐπιμελεία.

8. ἐγὼ μὲν δὴ δοκεῖ τοιοῦτος εἰμι οἶος ἐγὼ διηγέομαι¹⁷, εὐσεβὲς μὲν οὕτως, ὥστε μῆδεις ἀνευ ὁ ὁ θεὸς γνώμη ποιεῶ, δίκαιος δὲ ὥστε βλαπτῶ μῆδε μικρὸς μῆδεις, ὠφελῶ δὲ τὰ μέγιστα ὁ χραομαι¹⁹ αὐτοῦ.^d

* See note on Ex. LXVIII. 4.

9. And he seemed to be so temperate as never to prefer the pleasurable to the good, and so wise as never to err in deciding [between] the better and the worse; he seemed, therefore, to be such an one as could not fail to be at once the best and the happiest of men. And if this opinion does not please any one, let him decide the matter by comparing the disposition of others with these points.
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EXERCISE

1. And after this Euthanasius mounted the tribunal, and spake as follows on behalf of his companions:
2. "Men of Athens, I came up here partly to find fault with Pericles, though my friend and familiar acquaintance, and with Laomedon, though my friend, and partly to make an apology for myself, and partly to give such advice as seems to me to be best for the whole state.
3. "I accuse them, then, because they persuaded their fellow-commanders, when wishing to do so, to send a letter to the Senate and to you [saying] that they ordered Pheramenes and Thrasyllus, with forty-seven triremes, to pick up the [bodies of the] wrecked; and they did not do so.
4. "And if you wish this, judge according to this law, which exists for the sacrilegious and for traitors, that if any shall either betray the city or rob the temples, after standing his trial in Court, if he be condemned, he shall be buried in Lacedæmonia, and his property shall be confiscated.

9. εγκρατης δε δοκεω ὥστε μηδεποτε προαιρεομαι ὁ ἡδίων ἀντὶ ὁ βελτιων, φρονιμος δε ὥστε μη διαμαρτανω⁷ κρινω ὁ βελτιων^p και ὁ χειρων· δοκεω οὖν τοιουτος εἰμι οἷος ἀν εἰμι^d ἀριστος τε ἀνὴρ και εὐδαιμων. εἰ δε τις μη ἀρεσκω οὗτος^{np}, παραβάλλω ὁ ἄλλος ἡθος πρὸς οὗτος, οὕτω κρινω.

LXXXV.

1. Μετα δε οὗτος^p ἀναβαίνω⁷ Εὐθανασιος λεγω περὶ ὁ ἑταῖρος^g ὅδε.
2. ὁ μὲν κατηγορεω^g, ὡ ἀνὴρ Ἀθηναιος, ἀναβαίνω⁷ ἐνθαδὲ Περικλῆς ἀναγκαιος ἐγὼ εἰμι (§ 163.) και ἐπιτηδεῖος και Λαομεδων φίλος, ὁ δε ὑπεραπολογεομαι¹⁰, ὁ δε συμβουλευω, ὅς ἐγὼ δοκεω ἀριστος εἰμι ἅπας ὁ πολὺς.
3. κατηγορεω μὲν οὖν αὐτος^g ὅτι πειθω⁴ ὁ ξυναρχων βουλομαι πεμπω γραμμα^p ὁ τε βουλή καὶ συ ὅτι ἐπιτασσω⁴ ὁ Φηραμενης και Θρασυλλος τριακοντα και πεντε τριηρης ἀναίρεω¹⁴ ὁ ναυαγος, ὁ δ' οὐκ ἀναίρεω.
4. οὗτος δ' εἰ βουλομαι, κατα ὅδε ὁ νόμος κρινω⁴, ὅς εἰμι ἐπὶ ὁ ἱεροσυλος^d και προδοτης, εἰ τις ἡ ὁ πολὺς προ-διδωμι⁷ ἡ ὁ ἱερος κλεπτω, κρινω^{30π} ἐν δικαστηριον, ἀν καταγιγνωσκω³⁰, μη θάπτω²² ἐν ὁ Λακεδαιμονία, ὁ δε χρημα^p αὐτος δημοσιος εἰμι.

5. According to whichever of these two laws you choose, Men of Athens, let the men be judged one by one, three divisions being made of the day, one in which you shall assemble and give your votes, as to whether they seem to be guilty or not, and another in which to accuse, and another in which to make the defence.
 6. If this is done, the guilty parties will meet with the greatest punishment, and the innocent will be freed by you, Athenians, and shall not perish as guilty.
 7. For when, on gaining the victory in the sea-fight, they sailed to the land, Diocles ordered all to put out to sea in column and collect the wrecks and shipwrecked men, and Lamparchides [ordered] them all to sail together as quickly as possible against the enemy at Mende.
 8. And when they had determined to leave three ships each from his own division, the generals being eight, the other ships sail against the enemy.
 9. And so much I can say in behalf of both, that the storm prevented [them from] doing anything of what the generals had ordered.
 10. Do not then, Men of Athens, in requital for this victory and good luck, act like men defeated and unlucky, and do not seem, in requital of disasters sent by the Gods, to act unfeelingly, imputing treachery instead of incompetence, when they were not able to execute their orders on account of the storm. Nay it would be much more just to reward the victors with crowns than to punish them with death from hearkening to unprincipled men.
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5. οὗτος ὁποτερος βουλομαι, ω ανηρ Αθηναιος, ὁ νομος κρινω^{15β} ὁ ανηρ κατα εἰς ἑκαστος διαιρεω¹⁷ ὁ ἡμερα τρεις μερος⁸, εἰς⁸ μεν εν ὁ ξυλλεγομαι συ δει και διαψηφιζομαι εαν τε αδικεω δοκεω εαν τε μη, ἑτερος εν ὃς κατηγορεω, ἑτερος δ' εν ὃς απολογεομαι¹¹.
6. οὗτος⁹ δε γιγνομαι⁸ ὁ μεν αδικεω τυγχανω ὁ μεγας τιμωρια, ὁ δ' αναιτιος ελευθερωω ὑπο συ, ω Αθηναῖος, και ουκ αδικεω απολλυμαι.
7. επει γαρ κρατεω ὁ ναυμαχια εις ὁ γη καταπλεω, Διοκλῆς μεν κελευω αναγω^{20*} επι κερας⁸ ἅπας αναρεω⁸ ὁ ναυαγιον και ὁ ναυαγος, Λαμπαρχιδης δε επι ὁ προς Μενδη πολεμιος ὁ ταχιστος^{2†} πλεω ἅπας.
8. και δοκεω⁴ οὗτος (§ 163.) καταλειπω⁷ τρεις ναυς ἑκαστος εκ ὁ αυτος ξυμμορια, ὁ στρατηγος οκτω ειμι, ὁ αλλος ναυς πλεω επι ὁ πολεμιος².
9. τοσουτος δ' εχω ειπον ὑπερ αμφοτερος ὅτι ὁ χειμων διακωλυω^{4α} μηδεις πρασσω⁴ ὃς ὁ στρατηγος παρακελευω^{11α}.
10. μη τοινυν, ω ανηρ Αθηναιος, αντι μεν ὁ νικη και ὁ ευτυχια ὁμοιος²⁹ ποιεω^{4γ} ὁ ἥτταω¹⁷ τε και ατυχεω¹, αντι δε ὁ εκ θεος αναγκαιος αγνομονεω δοκεω^{4γ}, προδοσια καταγινωσκω^{7*} αντι ὁ αδυναμια, ουχ ικανος^{2†} γιγνομαι^{14*} δια ὁ χειμων² πρασσω⁴ ὁ προστασσω²⁰. αλλα πολυ δικαιος στεφανος γεφαιρω ὁ νικαω^{1*} η θανατος ζημιωω πονηρος ανθρωπος πειθομαι².

* See note on Ex. LXXI. 6.

† Accusative absolute.

EXERCISE

1. But Hermocratides, thinking that the city was not in a settled state, and that the people would not so easily give up their ancient liberty, and would not be quiet, if they [it] should see a large force of his-friends, and not being quite sure at present that they were no longer in a disturbed condition, he made no peaceful answer to those who came from the Six Hundred.
2. But having sent for a large additional force from the Peloponnesus, not long after he went down himself with the garrison from Acharnæ, in conjunction with the troops which had come, to the very walls of the Thebans, hoping that either the people there, being thrown into disorder, would be more likely to submit to them on their own terms, or in consequence of the confusion that would be created both within and without, he could not fail to carry [miss the taking of] the great walls.
3. But when he approached near the city, and the Thebans made not the slightest stir within, while they sent out their cavalry, and shot down some of the enemy in consequence of their near advance, and got possession of some arms and dead bodies, then indeed, finding this to be the case, he led his army back again.
4. For the Lesbians are the only people that I am acquainted with, after the Athenians, who were at once prosperous and prudent; and the more their city increased in greatness, the more securely did they make their arrangements.
5. And even their present revolt, if any one think

LXXXVI.

1. 'Ο δε 'Ερμοκρατίδης νομίζω ὁ πολὺς οὐχ ἡσυχάζω¹, οὐδε εὐθύς οὕτω ὁ δῆμος ὁ παλαιὸς ἐλευθερία παραδίδωμι³, εἰ τε στρατία πολὺς ὁρᾷ^{7δ} σφείς, οὐκ ἀν ἡσυχάζω³, οὐδε ἐν ὁ παρῆμι πανυ τι πιστεύω μὴ οὐκετι ταραττώ αὐτος, ὁ μὲν ἀπο ὁ ἑξακοσιοὶ ἐρχομαι^{7*} οὐδεὶς εἰρηνικὸς ἀποκρίνω¹¹.

2. προσμεταπεμπω¹¹ δε ἐκ Πελοποννησὸς στρατία πολὺς οὐ πολὺς ὕστερον καὶ αὐτὸς ὁ ἐκ ὁ Ἀχαρναὶ φρουρὰ μετὰ ὁ ἐρχομαι^{7*} καταβαίνω⁷ πρὸς αὐτὸς ὁ τείχος ὁ Θηβαῖος, ἐλπίζω⁴ ἡ ταρασσώ²⁰ αὐτὸς μάλλον ἀν χεῖρῳ²⁰ σφείς ἢ βουλομαι^{8*}, ἢ καὶ αὐτοβοεὶ ἀν, διὰ ὁ ἐνδοθεν τε καὶ ἐξωθεν κατὰ ὁ εἶκος γίγνομαι¹⁰ θορυβὸς, ὁ ὁ μέγας τείχος διὰ ὁ κατ' αὐτὸς⁴ ἐρημία^{α1} λήψις⁸ οὐκ ἀν ἀμαρτανώ⁷.

3. ὥς δε προσμειγνύμι τε ἐγγὺς καὶ ὁ Θηβαῖος ὁ μὲν ἐνδοθεν οὐδαμῶς κινεῶ^{4*}, ὁ δε ἵππεὺς ἐκπεμπω, ἀνὴρ καταβαλλώ⁷ αὐτὸς διὰ ὁ ἐγγὺς προσερχομαι⁷ καὶ ὅπλον τις καὶ νεκρὸς κρατεῶ⁴, οὕτω δὲ γιγνώσκω⁷ ἀπαγώ⁹ παλιν ὁ στρατία.

4. Λεσβίος γὰρ μόνος μετὰ Ἀθηναῖος ὅς⁸ ἐγὼ αἰσθάνομαι¹⁴, εὐδαιμονεῶ⁴ ἅμα καὶ σωφρονεῶ, καὶ ὅσος ὁ πολὺς αὐτὸς ἐπιδίδωμι² ἐπὶ ὁ μείζων ἀν, τοσὸς καὶ κοσμεῶ⁹ ἐχυρῶς.

5. καὶ οὐδ' αὐτὸς ὁ ἀποστασίς, εἰ οὗτος δοκεῶ παρὰ ὁ

that they executed this without regard for the proper course, they did not venture to make, until they were tolerably certain to run the risk in concert with many brave allies, and perceived that even the Athenians themselves no longer denied that without doubt their circumstances were utterly bad.

6. On the following conditions the Lacedæmonians and their allies made an alliance with the king of Persia. All the country and cities which the king held, or the forefathers of the king held, shall belong to the king. .
 7. Moreover the war with the Athenians shall be carried on in common by the king and the Lacedæmonians and their allies; and let it not be lawful to bring the war to a conclusion with the Athenians, unless it shall so seem good to the Lacedæmonians and their allies.
 8. Should any revolt from the king, let them be enemies also to the Lacedæmonians and their allies. And if any revolt from the Lacedæmonians and their allies, let them be enemies to the king in like manner. This was the alliance that was concluded.
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EXERCISE

1. As for those in the prison, the Carthaginians treated them with cruelty at the first period [of their captivity]. For as they were packed into a

ασφαλῆς πρᾶσσω⁴, προτερον τολμαῶ ποιῶ¹¹ ἢ μετα πολυς καὶ ἀγαθος ξυμμαχος μελλῶ κινδυνεύω*, καὶ ὁ Ἀθηναῖος αἰσθανομαι⁹ οὐδ' αὐτος ἀντιλεγῶ ἐτι ὥς οὐ πανυ πονηρος† σφεις βεβαίως ὁ πρᾶγμα εἰμι³.

6. ἐπὶ ὁδῷ^d ξυμμαχία ποιῶ¹¹ πρὸς βασιλεὺς‡ Λακεδαιμονίους καὶ ὁ ξυμμαχος. ὅποσος χωρὰ καὶ πόλις βασιλεὺς ἐχω καὶ ὁ πατήρ ὁ‡ βασιλεὺς ἐχω², βασιλεὺς εἰμι.

7. καὶ ὁ πολέμος ὁ πρὸς Ἀθηναῖους κοινὴ πολεμῶ βασιλεὺς καὶ Λακεδαιμονίους καὶ ὁ ξυμμαχος· καὶ καταλύσις ὁ πολέμος πρὸς Ἀθηναῖους μὴ ἐξεστὶ ποιῶ, ἣν μὴ ἀμφοτερος δοκῶ, βασιλεὺς καὶ Λακεδαιμονίους καὶ ὁ ξυμμαχος.

8. ἣν δὲ τίς ἀφίστημι⁸ ἀπὸ βασιλέως, πολεμῖος εἰμι καὶ Λακεδαιμονίους καὶ ὁ ξυμμαχος. καὶ ἣν τίς ἀφίστημι ἀπὸ Λακεδαιμονίους καὶ ὁ ξυμμαχος, πολεμῖος εἰμι βασιλεὺς κατὰ ὁ-αὐτος^{a p.} ὁ μὲν ξυμμαχία οὗτος γίγνομαι¹⁴.

LXXXVII.

1. ὁ δὲ ἐν ὁ δεσμωτηρίῳ ὁ Καρχηδονίους χαλεπῶς ὁ πρῶτος χρόνος^{a p} μεταχειρίζω⁴. ἐς γὰρ κοῖλος τις καὶ ὀλίγος χωρίον κατεῖλεω^{20 a} ὁ τε ἥλιος ὁ πρῶτος καὶ ὁ πνίγος

* See note on Ex. LXV. 12.

† πόνηρος, wretched; ποιηρός, wicked.

‡ See note on Ex. LXVII. 2.

hollow place, the sun, as well as the suffocating closeness, distressed them at first, from their not being under cover, and then again the nights coming on autumnal and cold, by the change produced many various diseases.

2. Since, too, in consequence of their want of room they did everything in the same place; and the dead, moreover, were piled up one on another, such as died from their wounds and from the change [they had experienced], and such like; there were besides intolerable stench, while at the same time they were tormented with hunger and thirst.
3. For some sixty days they thus lived all together; and then they sold all the rest of them, except the Romans, and whatever Italian-Greeks had joined them in the expedition.
4. And of all the other miseries which it was likely for men thrown [having fallen] into such a place, to suffer, there was none that did not fall to their lot. And there were captured in all, though it is difficult to speak with exactness, not less than five thousand.
5. And this was the greatest Carthaginian exploit of all that were performed in this war; nay, in my opinion, of all Carthaginian achievements that we have heard of also; and was at once the most glorious for the victors, and the most disastrous for the vanquished.
6. For being altogether vanquished at all points, and having suffered in no one point slightly, they were destroyed, as the saying is, with utter destruction, both army and navy and everything, and only a few out of many returned home. Such were the events which occurred in Libya.

ἐτι λυπεω² δια ὁ ἀστεργαστον^{α1} ἔχω ὁ οἰκία, καὶ ὁ
 νυξ ἐπιγιγνομαι το-ἐναντίον μετοπωρινος καὶ ψυχρος
 ὁ μεταβολη ἀσθενεια πολυς τε καὶ ποικίλος φυτευω.

2. πας τε ποιεω δια στενοχωρια ἐν ὁ αὐτος, καὶ προσετι ὁ
 νεκρος ὁμου ἐπ' ἀλληλοι ξυννεω¹⁷, ὅς ἐκ τε τραυμα
 καὶ δια ὁ μεταβολη καὶ ὁ τοιουτος^{α2} ἀποθησκα, οσμη
 εἰμι οὐκ ἀνεκτος, καὶ λιμος ἅμα καὶ διψος πιεζω.
3. καὶ ἡμερα μὲν ἐξηκοντα τις οὕτω διαιτεω²⁰ (§ 54. Obs. 3.)
 ἀθρόος· ἐπειτα πλὴν Ῥωμαίος καὶ εἰ τις Ἰταλιωτης
 ξυστρατευω⁴, ὁ ἄλλος ἀποδιδωμι¹⁴.
4. ἄλλος τε ὅσος εἰκος ἐν ὁ τοιουτος χωριον ἐμπίπτω^δ κακο-
 παθεω⁴, οὐδεις οστις* οὐκ ἐπιγιγνομαι¹⁴ αὐτος. λαμ-
 βανω²⁰ δὲ ὁ ξυμπας, ἀκριβεια μὲν χαλεπος ἐξεῖπον†,
 ὁμως δὲ οὐκ ἐλασσων πεντακισχιλιοι.
5. ξυμβαίνω⁷ τε ἐργον οὗτος Καρχηδονικος ὁ κατὰ ὁ πολεμος
 ὁδὲ μέγας γιγνομαι¹⁴, δοκεω† δ' ἐγωγε, καὶ ὅς ἀκοη
 Καρχηδονικος οἶδα, καὶ ὁ τε κρατεω⁴ λαμπρος καὶ ὁ
 διαφθειρω^{α2} δυστυχης.
6. κατὰ πας γὰρ παντως νικαω²⁰, καὶ οὐδεις ὀλιγος ἐς ὀλι-
 γος κακοπαθεω, πανωλεθρία δὴ, τὸ λεγόμενον, καὶ
 πέζος καὶ ναυς καὶ οὐδεις οστις* οὐκ ἀπολλυμι¹⁴, καὶ
 ὀλιγος ἀπο πολυς ἐπ' οἶκος^ε ἀπονοστεω⁴ τοιουτος
 μὲν ὁ περὶ Λιβυη^α γιγνομαι^{14π}.

* See note at the end of Ex. LXXX.

† See note on Ex. LXVIII. 5.

8. But when the news was brought to Rome, for a long time they disbelieved even the most trustworthy of the soldiers, who had escaped from the very scene of action and gave a correct account, not believing that their forces could have been so utterly destroyed.
 8. When, however, they were convinced of it, they were angry with those of the orators and prophets, and whoever at the time had encouraged them to hope that they should subdue Carthage. Everything, indeed, on every side distressed them, and, after what had happened, fear and the greatest consternation overwhelmed them.
 9. But, nevertheless, it was determined that, as far as their present resources allowed, they ought not to submit, but to equip a fleet, by whatever means they could, providing, by contribution, both timber and money; and to put matters on a secure footing amongst the allies, and to elect a council of elders, who should deliberate beforehand on their present affairs, as there might be occasion.
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EXERCISE

1. And as these men seemed to speak well, the Lacedæmonians also voted to receive the peace, on condition of removing the harmosts* from the cities, and to break up both the naval and land armaments, and to leave the cities independent.

* *Ἀρμοσται*. Governors of Greek islands and towns in Asia Minor sent out by the Lacedæmonians during their supremacy.

7. ες δε ὁ Ῥωμη ἐπειδὴ ἀγγελλω²⁰, ἐπὶ πολὺς μὲν ἀπιστεω² καὶ ὁ πανυ πιστος ὁ στρατιωτῆς ἐξ αὐτος ὁ ἐργον διαφευγω^{12*} καὶ σαφῶς ἀγγελλω, μὴ οὕτω γὰρ ἀν πανστρατία διαφθειρω¹⁷.
8. ἐπειδὴ δὲ γιγνωσκω^{7*}, ὀργιζομαι καὶ ὁ ῥήτωρ τε καὶ μαντῖς, καὶ ὅποσος τις τότε αὐτος ἐκελπιζω ὥς λαμβανω^{10*} Καρχηδων. πᾶς τε πανταχοθεν αὐτος λυπεω τε, καὶ περιεστημι⁶ ἐπὶ ὁ γιγνομαι¹⁷ φόβος τε καὶ καταπληξίς μεγας δη.
9. ὁμως δὲ, ὥς ἐκ ὁ ὑπαρχω, δοκεω χρη μὴ ἐνδιδωμι, ἀλλὰ παρασκευαζω⁸ καὶ ναυτικον, ὅθεν ἀν δυναμαι⁷, καὶ ὁ ξυμμαχος ἐς ἀσφαλεία ποιεω⁸, καὶ ἀρχῇ τις πρεσβυς ἀνὴρ αἵρεομαι¹⁴, ὅστις περὶ ὁ παρειμι, ὥς ἀν καιρος εἰμι⁷, προβουλευω.

LXXXVIII.

1. Δοκεω δὲ οὗτος καλῶς εἶπον, ψηφίζομαι καὶ ὁ Λακεδαιμονίος δεχομαι ὁ εἰρήνη, ἐφ' ὅς^d ὁ τε ἄρμοστος ἐν ὁ πόλις ἐξαγω¹, ὁ τε στρατοπεδον διαλυω καὶ ὁ ναυτικός καὶ ὁ πεζικός, ὁ τε πόλις αὐτονομος εἶω.

2. But if any one should do contrary to this, that any one who wished might assist the injured cities; but that he who did not choose need not share in the oath to help the injured.
3. On these conditions the Lacedæmonians swore on behalf of themselves and their allies, and the Athenians and their allies, city by city. And the Thebans also having signed their names among the cities that swore [to the treaty], their ambassadors coming back the next day bade them write down the Bœotians, as having sworn instead of the Thebans.
4. And Agesidemus answered that he will not alter anything of what they swore to at first, and signed their names to; if, however, they did not wish to be in the treaty, he said he would erase their names, if they bid him.
5. Thus then, the others having made peace, and a dispute existing only with the Thebans, the Athenians had fully made up their minds that there was good hope that the Thebans would be taken and tithed*, as the saying is; and the Thebans themselves went away in very bad spirits.
6. Having done this, and marched inland from the sea, he encamped in Tanagra of Bœotia. Now, the Bœotians had encamped on the opposite hill, not far distant, having no allies but the Phocians.
7. Thereupon his friends came and said to Clearchides, O Clearchides, if you let off the Bœotians without a battle you will run the risk of suffering the severest punishment [inflicted] by the city. For they will remember the time when, arriving

* i. e. would be utterly plundered, a tithe of the booty being offered to the gods.

2. εἰ δὲ τις παρα οὗτος ποιῶ, ὃ^α μὲν βουλομαι^π βοηθεῶ^ι
ὁ ἀδικῶ⁸ πολὺς^δ, ὁ δὲ μὴ βουλομαι^δ μὴ εἰμι ἐνορκος
συμμάχῳ ὁ ἀδικῶ.
3. ἐπὶ οὗτος^δ ὁμνυμι⁴ Λακεδαιμονίῳ μὲν ὑπὲρ αὐτοῦ καὶ ὁ
συνμαχος, Ἀθηναῖος δὲ καὶ ὁ συνμαχος κατὰ πόλιν
ἐκαστος. ἀπογραφῶ¹¹ δ' ἐν ὁ ὁμνυμι⁵ πόλιν καὶ
ὁ Θηβαῖος, προσερχομαι⁷ πάλιν ὁ ὑστεραίῳ ὁ πρετ-
βυς αὐτος κελεύω μεταγραφῶ ἀντὶ Θηβαῖος Βοιωτὸς
ὁμνυμι.^{5*}
4. Ὁ δὲ Ἀγησιδῆμος ἀποκρινῶ¹¹ ὅτι μεταγραφῶ³ μὲν οὐδεὶς
ὅς^ρ (§ 149.) ὁ πρῶτον ὁμνυμι⁴ τε καὶ ἀπογραφῶ.¹¹
εἰ μὲντοι μὴ βουλομαι^δ ἐν ὁ σπονδῇ^ρ εἰμι, ἐξαλείφω
ἀν φημι, εἰ κελεύω.^δ
5. οὕτω δὲ ὁ ἄλλος εἰρήνη ποιῶ^{17*}, πρὸς δὲ Θηβαῖος μόνος
ἀντιλογία εἰμι, ὁ μὲν Ἀθηναῖος οὕτως ἐχῶ² ὁ γινώμη
ὥς νυν Θηβαῖος τὸ λεγόμενον[†] δὲ δεκατεῦω²⁰, ἐλπίς
εἰμι^δ, αὐτὸς δὲ ὁ Θηβαῖος παντελῶς ἀθυμῶς ἐχῶ^π
ἀπερχομαι.⁷
6. οὗτος^ρ δὲ ποιῶ καὶ ἀναβαίνω ἀπὸ ὁ θάλαττα, στρατο-
πέδευω¹¹ ἐν Ταναγρα ὁ Βοιωτία. ὁ δὲ Βοιωτὸς στρα-
τοπέδευω¹¹ ἐπὶ ὁ καταντικρὺ λόφος οὐ πολὺς διαλεί-
πω^{1*}, οὐδεὶς^ρ ἐχῶ ξυμμαχος ἀλλ' ἡ ὁ Φωκεὺς.
7. ἐνθα δὲ ὁ Κλεαρχίδης ὁ μὲν φίλος προσεῖμι λέγω, Ω Κλε-
αρχίδης, εἰ ἀφίημι⁸ ὁ Βοιωτὸς ἀνευ μάχῃ, κινδυνεύω
ὑπὸ ὁ πόλιν ὁ ἐσχάτος πασχῶ· ἀναμνησκῶ²¹ γὰρ
συ⁸ καὶ ὅτε ἐς Δρύς κεφαλὴ ἀφικνεομαι¹⁴ οὐδεὶς ὁ

* See note on Ex. LXXV. 9.

† See Ex. LXXXVII. 6.

at the Oak-heads, you ravaged none of the land of the Bœotians, and also when, on a subsequent expedition, you were repulsed from the invasion, Agesidemus always making his invasion through the mountain.

8. Clearchides then, hearing these words, was incited to join battle. But the leading men of the Bœotians calculated that if they did not fight their subject cities would revolt, and they themselves be obliged to stand a siege. And in addition to this, a certain oracle encouraged them, [to the purport] that it was fated that the Lacedæmonians should be defeated there.
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EXERCISE

1. After having come to this decision, they lead out their troops. And Calliades drew up his heavy-armed men not far from the city, and Chabrias took his targeteers and set upon the enemy.
2. And when the Athenians were shot at, and one had been wounded and another had fallen, they ordered these to take away and carry off with them their shield-bearers to Delium; and these alone of the Athenians in truth were saved.
3. And the Polemarch bade the heavy-armed men to pursue the afore-mentioned. So they pursued, but did not take any one of the targeteers beyond the reach of darts, as they themselves were heavy-armed; for being dispersed they began

χωρα ὁ Βοιωτος δηω⁴, και ὅτε ὑστερον στρατευω^{1*}
απελ αυτω ὁ εμβολη, Αγησιδημος αει εμβαλλω δια
ὁ ορος⁵.

8. ὁ μεν δη Κλεαρχιδης οὔτος ακουω παροξυνομαι⁹ προς ὁ
μαχη συναπτω. ὁ δ' αυ Βοιωτος ὁ προιστημι^{12*} λο-
γιζομαι ὡς ει μη μαχομαι^δ αφιστημι^{10δ} μεν ὁ
ὑπηκοος αὐτος πολις, αὐτος δε πολιορκεω.^{10δ} * προς
δε οὔτος^{α*} παραθαρυνω⁴ μεν τις αὐτος και χρησμος
τις, ὡς δει^δ ενταυθα Λακεδαιμονιος ἦτταω²⁰.

LXXXIX.

1. Γινωσκω⁷ δε οὔτος^ρ εξαγω. και ὁ μεν Καλλιαδης παρα-
τασσω ὁ ὀπλιτης ου πορρω ὁ πολις, ὁ δε Χαθριας
λαμβανω^{7*} ὁ πελταστης επιτιθημι¹⁴ ὁ πολεμιος.^δ
2. ὁ δε Αθηναιος επει ακοντιζω⁹ και ὁ μεν τις τιτρωσκω¹⁸, ὁ
δε και πιπτω, οὔτος μεν κελευω ὁ ὑπασπιστης αιρω¹¹
αποφερω εις Δηλιον· και οὔτος μονος ὁ Αθηναιος ὁ
αληθεια σωζω.²⁰
3. ὁ δε Πολεμαρχος κελευω ὁ ὀπλιτης αποδιωκω⁴ ὁ προειρη-
μαι· ὁ δε διωκω, αἵρεω² τε ουδεις εξ ακοντιον· βολη
ὀπλιτης ειμι^{*} πελταστης^{α*}. και γαρ αναχωρεω
σπειρω¹⁷, ὡς ταχος ἐκαστος εχω†, και ὁ περι ὁ

* The future middle often (but the first aorist middle never)
is used in a semi-passive sense; as, τιμήσομαι, *I shall find myself
honoured, I shall receive honour, = I shall be honoured.*

† See note on Ex. LXXVIII. 3.

to retreat as quickly as each one could; and Chabrias and his party, and those on the opposite side, turning back, began hurling darts, and others ran up from the flank to the undefended quarter.

4. And immediately, on the first pursuit, they shot down eight or ten of them. And when this happened, they at once pressed on with greater boldness.
5. And when they were much distressed, again the Polemarch ordered the fifteen hoplites to pursue. And on their retreat even more of them fell than at first. And when the best had now fallen, their horsemen came up, and with them they renew the pursuit.
6. But when the targeteers gave way, then the horsemen pressed severely upon them; for as long as they could kill any of them they did not pursue, but in conjunction with the others they both pursued and wheeled round.
7. And doing and suffering the same as these more than once, they themselves were becoming even fewer in number and weaker, and the enemy bolder and the assailants even more numerous. In difficulty, therefore, they take their stand together on a small hill, about two stades distant from the sea, and from Delium about sixteen or seventeen.
8. Upon this Agesicrates departed with the defeated [part of his] army, and another he left in Delium. And as he marched along homewards, he halted at the towns as late as he could in the evening, and started as early as possible in the morning.
9. And rising early in the morning, while still dark

Χαβρίας (§ 195 c. Obs.), ὁ τε ἐκ ὁ ἐναντίος ἀναστρεφῶ παλιν ἀκοντιζῶ καὶ ἄλλος ἐκ πλαγίος παραθεῶ² εἰς ὁ γυμνος.^p

4. καὶ εὐθύς μὲν ἐπὶ ὁ πρῶτος διωξίς^d κατακοντιζῶ ἐννεα ἡ δέκα αὐτός. ὥς δὲ οὗτος γιγνομαι⁴, πολὺς ἤδη θρασὺς (§ 97.) ἐπικείμεαι.
5. ἐπεὶ δὲ κακῶς πασχῶ², παλιν κελεύω ὁ Πόλεμαρχος διώκω ὁ πεντεκαίδεκα ὀπλίτης. ἀναχωρῶ δ' ἐτι πολὺς αὐτός ἡ ὁ πρῶτον πίπτω. ἤδη δὲ ὁ βελτιστός ἀπολλυμαι¹², ὁ ἵππευς αὐτός^d παραγιγνομαι καὶ συν οὗτος αὐτὸς διωξίς ποιεῶ.¹¹
6. ὥς δ' ἐνακλινῶ⁴ ὁ πελταστής, ἐν οὗτος κακῶς ὁ ἵππευς ἐπιτίθῃμι¹⁴. οὐ γὰρ ἔως ἀποκτείνω⁴ τις αὐτός, διώκω, ἀλλὰ συν ὁ ἄλλος καὶ διώκω² καὶ ἐπιστρεφῶ.
7. ποιεῶ δὲ καὶ πασχῶ ὁ ὁμοίος^p οὗτος^d καὶ αὐτὸς, αὐτός τε αἰεὶ ἐλαττων τε καὶ μαλακός γιγνομαι⁹, ὁ δὲ πολεμῖος θρασὺς τε καὶ αἰεὶ πολὺς ὁ ἐγχείρῶ. ἀπορεῶ^r δὴ συνισταμαι ἐπὶ βραχὺς τις γήλοφος, ἀπεχῶ ὁ μὲν θαλάττα ὥς δυο σταδίων⁶, ὁ δὲ Δηλίον ὥς ἑξ- ἡ ἑπτακαίδεκα.
8. ἐκ δὲ οὗτος ὁ Ἀγησικρατὴς ὁ μὲν σφαλλῶ²² στρατία ἐχῶ ἀπειμι, ἄλλος δὲ καταλείπω ἐν ὁ Δηλίον. διειμι δὲ ἐπ' οἶκος⁸ ὥς μὲν δυναμαὶ οὐφαιατατα καταγομαι⁹ εἰς ὁ πόλις, ὥς δὲ δυναμαὶ πρῶτὶ ἐξορμαομαι.
9. παρὰ δὲ Δεκαπόλις ἐξ Ολυμπία ὀρθρον⁸ ἀνίστημι⁷ ἐτι

[he still in-the-dark], he passed from Olympia by Decapolis. So little pleased would the soldiers have been to see the Mantinæans rejoicing at their mishap.

10. From henceforth Chabrias was very successful in all other matters also. For when a garrison had been established in Phlius, when Achæus took these walls, and when Panticape was taken, he took all these places.
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EXERCISE

1. "My friends," said he, "the war has turned out most excellently for us, for the present at all events; so let us enter boldly, fearing nothing within; bearing in mind that those against whom we shall now march are the men whom we conquered even when they had allies in addition to themselves, and when all of them were awake and sober, and fully arrayed and drawn up in battle array.
2. And now we shall go to attack them at a time when many of them are asleep, and many are drunk, and all are in disorder; and when they see us [being] inside, they will be still more unserviceable than now, from their being overwhelmed with terror.
3. But if any one thinks of what is said to be formidable to those who enter a city, viz. lest [the inhabitants] mounting on the roofs should pelt them on both sides, be most confident on this

σκοταῖος παρερχομαι.⁷ οὕτω χαλεπῶς ἀν* δοκεῶ²
ὁ στρατιωτὴς ὁ Μαντινεὺς εφηδομαι ὁ δυστυχήμα^d
θεαομαι.¹¹

10. ἐκ οὗτος δε μαλα και ὁ-αλλος επιτυγχανω² Χαβριας.
καθιστημι⁵ (§ 163.) γαρ φρουρα^p ἐν Φλιοῦς, ὅτε
Αχαιοι αἰρεω⁷ οὗτος ὁ τειχος, και ὅτε Παντικαπη
ἀλίσκομαι⁷, πας αἰρεω⁷ οὗτος ὁ χωριον.

XC.

1. Ἀνῆρ, φημι, φίλος, ὁ μὲν πόλεμος ἐγὼ περιερχομαι⁷
καλῶς (§ 97.) τό γε νῦν εἶναι.† ἐγὼ δὲ θάρρεω^τ
εἰσεῖμι δὴ, μὴδεις φοβουμαι εἰσω, ἐννοεω⁸ ὅτι οὗτος
ἐφ' ὅς νυν πορευομαι ἐκεῖνος εἰμι, ὅς ἐγὼ και συμμα-
χος πρὸς ἑαυτοῦ ἐχω^τ και ἐγείρω¹² ἅπας και νῆφω
και ἐξοπλίζω και συντάσσω νικάω².
2. νυν δ' ἐπ' αὐτοῦ^a εἶμι¹ ἐν ὅς πολὺς μὲν αὐτὸς καθευδω,
πολὺς δ' αὐτὸς μεθυω, πας δ' ἀσυντακτος εἰμι· ὅταν
δε και αἰσθανομαι¹⁴ ἐγὼ ἐνδον εἰμι†, πολὺς ἐτι μαλα
ἡ νυν ἀχρεῖος εἰμι ὑπὸ ὁ ἐκπλησσω.¹⁷
3. εἰ δὲ τις οὗτος^a ἐννοεω⁸ ὅς δὴ λεγομαι φοβερος εἰμι ὁ εἰς
πολὺς εἰσεῖμι^τ, μὴ ἐπὶ ὁ τεγὸς ἀναβαινω⁷ βαλλω
ἐνθεν και ἐνθεν, οὗτος^a μαλα θάρρεω^τ ἡν γὰρ ἀνα-

* See note on Ex. LXVIII. 4. † See note on Ex. LXXVI. 12.

† See note on Ex. LXXVIII. 1.

very point ; for should any of them climb up to the house-tops, we have the god of fire, Hephæstus, as our ally.

4. For we have much firing, which speedily calls forth much flame ; so that it will be necessary that those in the houses should flee from them or be speedily burned to death.
5. But come, take your arms, and I, with the help of the gods, will lead you. ‘And you,’ said he, ‘Abrocomas and Sacas, point out the ways, for you know them ; and when we are inside, lead us as quickly as possible to the palace.’
6. And after having done this, he at once began to arrange all the rest. And looking at his own task, namely, that he was undertaking to rule over many men, and was preparing to live in a city the greatest of all that existed, considering these things, he thought he wanted a body-guard.
7. And perceiving that nowhere are men more open to attack than when eating, drinking, or bathing, in bed or asleep, he considered whom he might have about him most faithful in such circumstances.
8. We ought to think that the gods will be with us, for we have not been unjustly plotting, but being plotted against we avenged ourselves. The next best thing to this we must ourselves provide, and this is to claim to rule over our subjects because we are [being] better than they.
9. We must then give our slaves also their fair share of warmth, coolness, food, drink, toil, and sleep ;

βαινω⁷ τις ἐπὶ ὁ οἰκία, ἐχω συμμαχος θεος Ἡφαι-
στος.

4. ἐγὼ γὰρ πολὺς πυρ ἐχω, καὶ πολὺς φλοξ ταχυ παρακα-
λεω δυναμαι· ὥστε ἀναγκη εἰμι¹¹· ἡ φευγω ταχυ ὁ
ἀπο* ὁ οἰκία ἡ ταχυ κατακαίω.

5. ἀλλ' ἀγετε λαμβανω ὁ ὄπλον, ἡγεομαι ἐγὼ συν ὁ θεος.
συ δ', φημι, Ἀβροκομας καὶ Σακας, δεικνυμι ὁ
ὁδος, οἶδα γὰρ· ὅταν δε ἐκτος γιγνομαι¹⁴, ὁ τάχως†
ἀγω ἐπὶ ὁ βασιλειον.^{αβ}

6. ποιωv δε οὗτος^p ὁ ἄλλος^p ἡδὴ ἀρχομαι διοικεω. ἐννοεω
δε ὁ αὐτοῦ πρᾶγμα, ὅτι ἐπιχειρεω^δ μεν ἀρχω πολὺς
ἀνθρώπος^ε, παρασκευαζω^ε δε οἰκεω ἐν πόλιν ὁ μέγας
ὁ φανερός, οὗτος δὲ λογιζομαι φυλακη^ε περὶ ὁ σωμα^α
ἡγεομαι δεομαι.

7. γινωσκω⁷ δ' ὅτι οὐδαμου ἀνθρώπος ευχείρος εἰμι ἡ ἐν
σιτοῖς^p καὶ ποτον^p καὶ λουτρον^p καὶ κοιτῇ καὶ ὕπνῳ,
σκοπεω τις ἀν ἐν οὗτος περὶ εαυτοῦ^α πιστός ἐχω.^δ

8. ὁ μεν οὖν θεος οἰομαι χρη συν ἐγὼ εἰμι· οὐ γὰρ ἐπι-
βουλευω^{4*} ἀδικῶς ἐχω¹, ἀλλ' ἐπιβουλευω²⁰ τιμω-
ρομαι¹¹. ὁ μεντοι μετὰ οὗτος^α κρατιστός ἐγὼ αὐτός
παρασκευαστέον· (§ 166 α.) οὗτος δε εἰμι ὁ βελτιων
εἰμι^π ὁ ἀρχω^{επ} ἀρχω ἀξίω.

9. θαλπος^ε μεν οὖν καὶ ψυχός καὶ σιτός^p καὶ ποτὸν^p καὶ
πονός^p καὶ ὕπνος ἀναγκη καὶ ὁ δούλος μεταδιδωμι.⁷

* This ἀπὸ properly belongs to φεύγω; the phrase is equivalent
to τοὺς ἐν ταῖς οἰκίαις ἀπὸ τῶν οἰκίῶν φεύγειν. See note on Ex.
LXXIX. 10.

† See note on Ex. LXXIX. 10.

but though we give this share, we must still endeavour in these respects to prove ourselves better than they.

10. But of warlike skill and practice we must by no means give those a share, whom we wish to make our workmen and tributaries.
11. Well then I think that what I proposed has been accomplished by me ; and if any one thinks the contrary [to me], by looking at their deeds, he will find that they testify to the truth of my words."



μεταδιδωμι^{1*} γε μεντοι πειραομαι δει εν ούτος πρω-
τον βελτιων αυτος φαινομαι.

- 3
3. πολεμικος δ' επιστημη και μελετη πανταπασιν ου μετα-
δοτεον ούτος, οστις εργατης ήμετερος και δασμοφορος
βουλομαι καθιστημι¹¹.
1. εγω μεν ουν δη οιμαι όσπερ ύποτιθημι¹⁴ απεργαζομαι¹⁷
εγω^a. ει δε τις ό-εναντίος εγω γιγνωσκω^d, ό εργον
αυτος επισκοπεω εύρισκω αυτος μαρτυρεω ό εμος
λογος
- 1
-

EXERCISE XCI.

1. This is what your forefathers did ; this is what the elders among you did, who, though the Lacedæmonians were neither friends nor benefactors, but on the contrary guilty of many great injuries to our state, yet when the Elæans, victorious at Argos, were endeavouring^a to destroy^b them, ye prevented them, neither dismayed by the strength and renown which the Elæans then possessed^c, nor pausing-to-reckon^d up the evil acts of the men for whom ye were imperiling yourselves.
2. For verily^e ye thereby declared to the whole of Greece, that, whatever trespass any one might have committed against you, ye reserve your anger against such an one for other times^f, and should their safety or their liberty be endangered^g, you will bear them no grudge.

^a ἐπιχειρέω.^b ἀναιρέω.⁷^c ὑπάρχουσιν.^d διαλογίζομαι.¹¹^e καὶ γὰρ τοι.^f εἰς τὰλλα ἔχω.^g *But if any danger, as regards (ὅτι) their preservation or their freedom, befall them (καταλαμβάνω).*

EXERCISE XCII.

1. And I appeal here before you, Men of Athens, to all the gods and goddesses that protect this land of Attica, and the Pythian Apollo, who is one

of the ancestral gods of this city^a, and I pray to all of them, that if there be truth in what I say to you—and what I say now I said then, that very day in the assembly when I first saw this bad man^b engaging^c in the matter, for I knew him, from the very first I knew him—they may give me happiness and welfare; but if, from enmity or a quarrelsome spirit in me^d, I now bring a false charge against this man, that they may strip^e me of every blessing.

^a πατρίος.

^b μαρός.

^c ἀπομαί τινος.

^d φιλονεικία ἰδίᾳ.

^e ἀνόητον ποίεω.

EXERCISE XCIII.

1. I went down yesterday to the Piræus with Glaucon the son of Ariston, to offer up prayer to the goddess, and also from a wish to see how the festival, then to be held for the first time, would be celebrated.^a
2. I was very much pleased with the native Athenian procession, though that of the Thracians appeared to be no less brilliant.^b
3. We had finished our prayers and satisfied our curiosity, and were returning to the city, when Polemarchus, the son of Cephalus, caught sight of us at a distance, as we were on our way towards home, and told his servant to run and bid us wait^c for him.

^a Literally, *to see the festival, in what way they will perform it, as (ἄρα) celebrating (ἔγω) it now for the first time.*

^b πρέπω.

^c περιμένω.

EXERCISE XCIV.

1. The servant came behind me, took hold of my cloak, and said, "Polemarchus bids you wait." I turned round and asked him where his master was. "There he is," he replied, "coming on behind: pray wait for him." "We will wait," answered Glaucon.^a Soon after Polemarchus came up, and a few other persons, apparently coming away from the procession.
2. Polemarchus instantly began: "Socrates, if I am not deceived, you are taking your departure for the city.^b Are you not aware that towards evening there will be a torch-race^c on horse-back^d in honour of the goddess?"
3. "On horseback!" I exclaimed; "this is a novelty. Will they carry torches and pass them on^e one to another, while the horses are racing, or how do you mean?"
4. "Just as you say," said Polemarchus; "besides there will be a night-festival^f, which it will be worth while to look at."

^a ἢ δ' ὅς ὁ Γλαύκων. Note the redundant ὅς; ἦν δ' ἐγὼ and ἢ δ' ὅς became regular phrases in reporting a dialogue, and are inserted in the middle of sentences, irrespective of the δέ, which is frequently quite superfluous; and if the proper name is required, it is put in apposition to, instead of being substituted for, ὅς, as above—"said-he, i. e. Glaucon." So also, Καὶ ὁ Ἀδείμαντος, Ἀράγε, ἦ δ' ὅς.

^b δοκεῖτέ μοι πρὸς ἅστυ ὀρμηῆσθαι ὡς ἀπίοντες.

^c λαμπάς.

^d ἀφ' ἵππου, of a single person; ἀφ' ἱππων, of more than one. Cf. *ex equo pugnans*, *ex equis pugnantes*.

^e διαδίδωμι.

^f παννυχίδα ποιήσουσιν.

EXERCISE XCV.

1. Well, I will tell you a tale, of what once happened to Alcideus, the son of Pamphilus, a native of Cilicia, who, according to the story, was killed in battle.
2. When the bodies of the slain were taken up ^a ten days afterwards ^b for burial in a state of decomposition, Alcideus's body was found to be still fresh^c.
3. He was carried home, and was on the point of being interred, when, on the twelfth day after his death, as he lay on the funeral pyre, he came to life again ^d, and then proceeded to describe what he had seen in the other world.
4. His story was that when the soul had gone out of him ^e, it travelled in company with many others, till they ^f came to a mysterious ^g place, in which were two gaps, adjoining one another, in the earth, and exactly opposite to them two gaps above in heaven.
5. Between these gaps sate judges, who, after passing sentence ^h, commanded the just to take the road to the right upwards through the heaven, and fastenedⁱ in front of them some symbol of the judgment that had been given, while the unjust were ordered to take the road downward to the left, and also carried behind them evidence of all their evil deeds.

^a ἀναίρειν.

^b δεκαταῖα νεκρά.

^c ὕγιής.

^d ἀναβίω.

^e ἔφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν. (See note on Ex. LXX. 11.

^f σφᾶς, i. e. he, the speaker, and his companions.

^g θαμνόνιος.

^h διαδικάζω.

ⁱ περιάπτω ἐν τῷ πρόσθεν.

EXERCISE XCVL

1. When he came to the place himself, he was told^a that he would have to carry to men a report of the proceedings of the other world; and they admonished him to listen, and to watch everything that went on there.
2. So he looked and beheld the souls on one side taking their departure at one of the gaps in the heaven and one of the corresponding gaps in the earth, after judgment had been passed upon them.
3. Greetings passed between all that were known to each other^b; and those who descended from heaven were questioned about heaven by those who had risen out of the earth; while the latter were questioned by the former about earth.
4. Those who were come from earth told their tale with lamentations and tears, as they bethought them^c of all the dreadful things they had seen^d and suffered^d in their subterranean journey, which they said had lasted a thousand years^e; while those who were come from heaven described enjoyments and sights of marvellous beauty.^f
5. For every one of all the crimes, and all the personal injuries committed by them, they suffered ten-fold retribution, when the turn for it came.^g

^a As all this passage is in the *oratio obliqua*, εἰπεῖν must be used, not εἶπον.

^b καὶ ἀσπάζεσθαι τε ἀλλήλους ὅσαι γινώριμαι.

^c ἀναμνησκομένους.

^d Optative.

^e εἶναι δὲ τὴν πορείαν χιλιετῇ.

^f εὐπαθείας καὶ θεάς ἀμηχάνους τὸ κάλλος.

^g ἐν μέρει, ὑπὲρ ἐκάστου, δεκάκις δίκην δεδωκέναι.

EXERCISE XCVII.

1. And thus the tale was preserved, and did not perish ; and it may also preserve us, if we will listen to its warnings ; in which case we shall pass prosperously across the river of Lethe, and not defile our souls.
2. Indeed, if we follow my advice, believing the soul to be immortal, and to possess the power of entertaining all evil ^a, as well as all good, we shall ever hold fast ^b the upward road, and devotedly cultivate justice combined with wisdom.
3. In order that we may be loved by the gods and by one another, not only during our stay on earth, but also when, like conquerors in the games collecting ^c the presents of their admirers, we receive the prizes of virtue ; and in order that both in this life, and in the journey of a thousand years which we have described, we may never cease to prosper.

^a δυνατὴν πάντα μὲν κακὰ ἀνέχεσθαι.

^b ἔχομαι with the genitive.

^c περιγείρομαι.

EXERCISE XCVIII.

1. Figure to yourself a fleet, or a single ship, in which the state of affairs on board is as follows :—the captain ^a, you are to suppose, is taller and stronger than any of the crew, but rather deaf ^b, and rather

short-sighted, and correspondingly deficient in nautical skill.

2. The sailors, too, are quarrelling together about the pilotage, each of them thinking he has a right to steer the vessel, although up to that moment he had never studied the art, and cannot name his instructor, or the time when he served his apprenticeship.^c
3. More than this, they assert that it is a thing which positively cannot be taught, and are even ready to tear in pieces the person who affirms that it can; meanwhile they crowd incessantly round^d the person of the captain, begging and beseeching him with every importunity to entrust the helm to them.
4. Occasionally, failing to persuade him, while others succeed better, those disappointed candidates kill their successful rivals, and fling them overboard, and after binding the high-spirited^e captain hand and foot they remain masters of the ship.

^a ναύκληρος.

^b ὑπόκωφον δὲ καὶ δρώντα ὡσαύτως βραχύ τι καὶ γιγνώσκοντα περὶ ναυτικῶν ἕτερα τοιαῦτα.

^c χρόνον ἐν ᾧ ἐμάθανε.

^d περιεχῆσθαι τινί.

^e γενναῖος.

EXERCISE XCIX.

1. In the first place no one should possess any private property, if it can possibly be avoided^a; secondly, no one should have a dwelling or storehouse^b into which all who please should not enter; whatever necessities are required by temperate

or courageous men who are trained to war^c, they should receive by regular appointment^d from their fellow-citizens, as wages for their services, and its amount should be such as to leave neither a surplus nor a deficit for the year's consumption.*

2. They should attend common messes^f and live together as men do in a camp: as for gold and silver we must tell them that they are in possession of a divine species of the precious metals placed in their souls by the gods themselves, and therefore have no need of the earthly ore.
3. If they follow these rules they will be safe themselves and the saviours of the city; but whenever they come to possess lands, and houses, and money of their own, they will be householders and cultivators instead of guardians of the state, and will become hostile masters of their fellow-citizens rather than their allies, and so they will spend their whole lives, hating and hated, plotting and plotted against, standing in more frequent and intense alarm of their enemies at home than of their enemies abroad.

^a ἂν μὴ πᾶσα ἀνάγκη.

^b ταμειῖον.

^c ἄνδρες ἀθληταὶ πολέμου.

^d ταξαμένους δέχεσθαι.

^e ὥστε μήτε περιεῖναι μήτε ἐνδεῖν.

^f συσσίτια.

EXERCISE C.

1. But you, too, my udges, ought to have good hopes^a with regard to death, and to consider this one thing as true, that to a good man there is

nothing bad, either when living or dead, and that his affairs are not neglected by the gods.

2. Nor has my present lot happened by chance^b, but thus much is clear to me, that it was^c better for me at once to die and to be rid of [all] troubles.
3. And on this account my good genius^d nowhere tried to divert^e me [from my purpose], and I for my part am not at all angry with those who condemned or accused me. And yet it was not with this intention that they condemned and accused me, but thinking to injure me. This point in them it were right to blame.
4. But [I must now cease], for^f it is time to go away, for me to die^g, for you to live. But which of us are going to the better fortune is unknown to all but God.

^a εὐελπίς εἶναι πρός.

^b ἀπὸ τοῦ αὐτομάτου.

^c ἦν here is equivalent to "it was decided by the gods to be;" and so the two verbs that follow are respectively in the perfect active and perfect passive.

^d Usually τὸ δαιμόνιον, the good genius that warned Socrates on many occasions; here τὸ σημεῖον.

^e οὐκ ἀπέτρεψε.

^f Note the *elliptical use* of ἀλλὰ γὰρ here, and compare with it the usage of the Latin *verum enimvero*.

^g ἀποθανουμένῳ.

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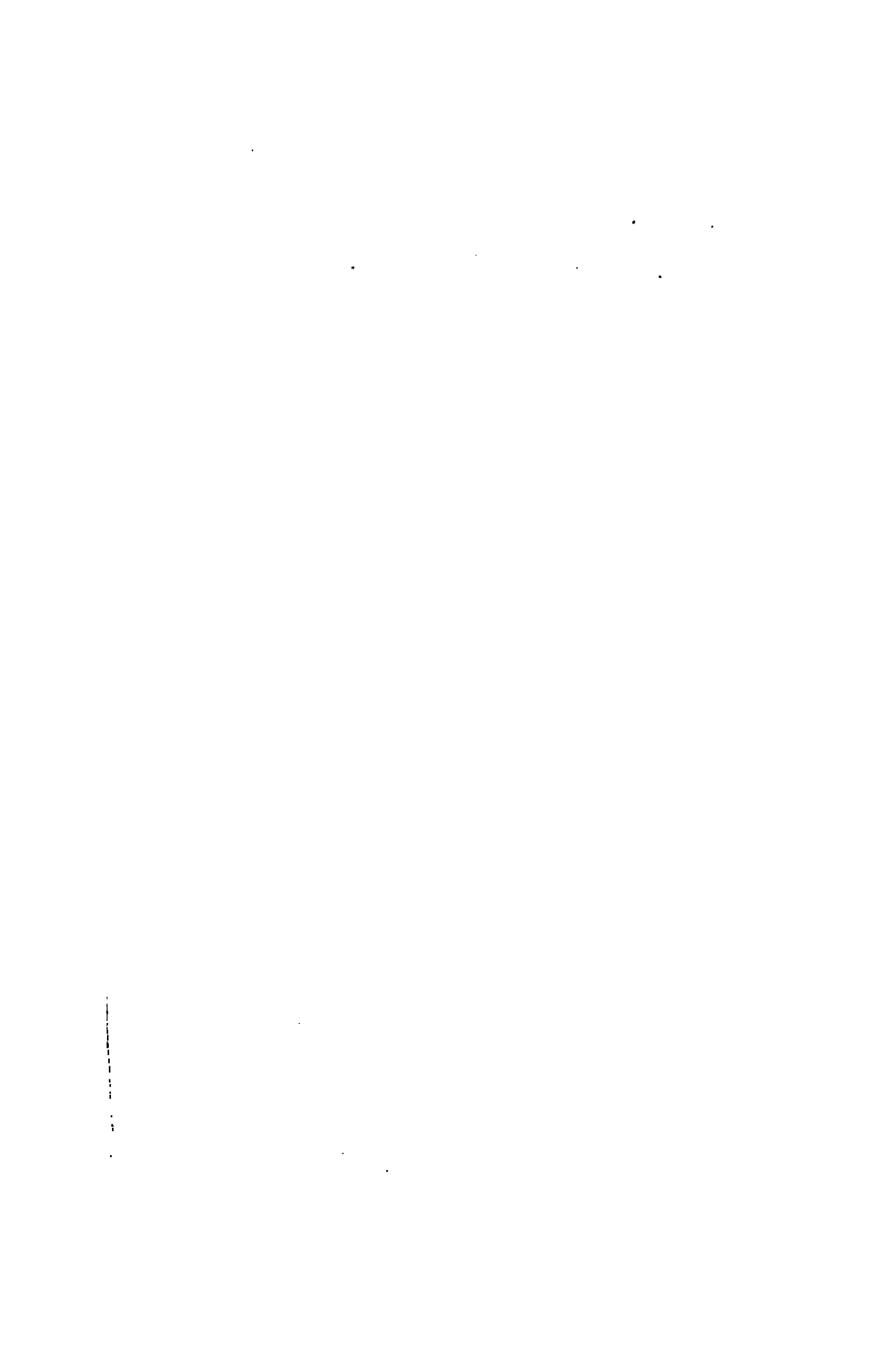
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